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WOODSTOCK LETTERS

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THE VISITATION OF THE NORTH-ALASKA MISSION BY THE PROVINCIAL OF CANADA.

Alaska, the "Great Land," according to its Indian etymology, was Russian territory from the time of its discovery in 1741 until its purchase by the United States in 1867. From the spiritual point of view it was a mission of the Turin Province until 1907. In that year the Mission of Canada blossomed into a full-blown province, and in honor of the event, received as a present the northern portion of the Alaskan Mission, Turin retaining the southern half.

For there are indeed two Alaskas; North Alaska, comprising the immense valley of the two mighty rivers, Yukon and Kuskokwim, which empty into Behring Sea; and South Alaska, commencing at the high mountains of the Alaskan Range and extending south-east along British Columbia, and south-west along the Alaskan Peninsula and the beautiful long chain of the Aleutian Islands, that deck the bosom of this nothern sea like a necklace of brilliant emeralds.

The population of Alaska is only 70,000 all told. Of these, 40,000 are whites, about equally divided between North and South; and 30,000 are Indians, two-thirds of whom inhabit the northern territory; and of these 5,000 are Catholics.

The Indians are divided into four nations, two to the North and two to the South, and each has its own language. In South Alaska the *Aleuts* inhabit the Aleutian Islands and the Alaskan Peninsula, while the *Trlinkets* occupy the south and south-east part of the

country together with the adjacent islands. In North Alaska, upper Yukon and the central parts are inhabited by the *Ten'as*, while the western and northern coasts are the home of the *Innuits* or *Eskimos*.

The Catholic evangelization of Alaska was begun in 1871 by Mgr. Clut, an Oblate Bishop. In 1877 Mgr. Seghers, Bishop of Victoria, visited the country for the first time. In 1886 he entrusted the entire region to the missionary zeal of the Society, and in September of that year, took Fathers Tozi and Robaut with him on a second trip. He left them at the confluence of the Yukon and Stewart rivers, and continued on his way with the hired-man Fuller. On November 25th, 1886, when about thirty miles from Nulato, near the Koyukuk River, Fuller, while insane, shot the bishop dead.

Here again the martyr's blood was the seed of Christians. The following spring Fathers Tozi and Robaut came to take up again and carry on the work of the martyred missionary-bishop.

In 1894 Alaska was raised to the rank of an Apostolic-Prefecture, with Father Tozi as first Prefect-Apostolic. Father René succeeded him in 1898, and in 1904 Father Crimont was named to the post.

Such is the mission I had to visit. With the blessing and the instructions of Very Reverend Father General to encourage and guide me, I set out May 29th, 1908; Father Bellemare, my Socius, and two Brothers destined for Holy Cross were my companions.

We soon covered three thousand miles that lie between Montreal and Seattle, and on June 6th, in the evening, we left the latter city by the steamer "City of Seattle." The next day was Pentecost Sunday; we said Mass in our cabins and the Brothers received Communion. The weather was perfect, the sea quite calm, and our boat, sheltered as it was by the countless islands that form, between Puget Sound and Skagway, one of the most beautiful archipelagoes in existence, sped rapidly along. This is the famous "Inside Passage" of tourists. Islands to right of us, islands to left of us, and *terra firma* close by, gigantic mountains rising abruptly out of the water and outlining their snowy crests against the blue of heaven. Sometimes we pass immense glaciers that fairly seem to blaze in the sunlight.

At "Dixon's Entrance" we leave the Canadian waters of British Columbia for American waters. We are now in South Alaska. Three hours after, at Ketchikan, we

have a few moments' conversation with dear old Father Sweere. Next day, June 10th, we touch for a few minutes at Douglas, where Father Forhan was then stationed, and in the evening we land at Juneau, the Capital of Alaska. It is here that the Prefect-Apostolic, Father Crimont, has established his headquarters. He was then in the United States looking for a community to take charge of his hospital at Fairbanks. The Chancellor, Father Brown, welcomed us most cordially. According to him the population of Juneau is 1500, of whom about 100 are Catholics. The town's site is most picturesque; it lies tightly packed in the angle formed by two towering mountains, like a bird's nest in the hollow of a rock.

What has the future in store for it? Formerly Sitka was the Capital. Will it always be Juneau? But the steamer's whistle did not give us time to solve the problem to our satisfaction. By nine o'clock that evening we were again meandering through the islands, and at six o'clock next morning, June 11th, we landed for good at Skagway. The Gulf of Alaska had carried us as far as it could.

And now we had to face the mountains and a climb of 3000 feet before we could reach the Yukon which we were to take next. But alas! The Yukon had not yet received enough water from its many tributaries to permit of navigation. So there was nothing to do but wait. This, however, was not nearly so tiresome as it might have been. Father Bougis, then parish-priest at Skagway, made us very much at home. We talked about local history, of missionary prospects for ourselves, and for others, of fisheries and gold mines. At the time of the dispute about the boundary line between the United States and Canada, Skagway was the most hotly contested spot of all, because in it British Yukon would have had a port on the Gulf of Alaska. Eventually the bone of contention remained between Uncle Sam's teeth. And now it will require the mooted "All Canadian" railway from Dawson to Prince Rupert in order to get goods into the Canadian waters of the Pacific Ocean.

After a wait of eleven days, on the morning of June 22nd the "White Pass and Yukon" narrow-gauge train brought us up the mountains. At noon we reached the very top of the "Pass," right on the frontier between the two countries, and could salute at a distance of

twenty-five feet, on one side the Stars and Stripes, and on the other the British flag. That evening we got to White Horse at the foot of the rapids of that name. It is here that navigation begins on the mighty Yukon, to end at Behring Sea, 2000 miles away. Our boat is very much like those in use on the Upper Mississippi, almost entirely out of water, drawing at most four or five feet so as to get over the numerous sand-bars with as little difficulty as possible. We got on board on the evening of the 23rd, and next morning found ourselves in the middle of Lake Laberge. At that altitude, and with no mountains near to obstruct the view, we seemed to be gliding through the air with the world below us.

Between White Horse and Dawson the Yukon passes through 460 miles of country the most savage. Only very rarely do we see the hut of some lonely wood-chopper, or the wigwam of an Indian hunter. The most absolute silence reigns throughout this awful solitude. Our boat glides silently along, between shores sometimes shady and sometimes shadeless, but always with an endless variety of curves. When the Yukon joins the White River, it takes on a muddy color, like the Missouri, and it keeps this color until it reaches the sea.

On Friday, June 26th, the Feast of the Sacred Heart, we reached Dawson. This town, situated at the confluence of the Yukon and Klondike rivers, owes its existence to the discovery of rich gold deposits, which in 1898, caused the famous rush to the Klondike. In 1903 it had a population of 7,000, and to-day has at most 3,000. "How many Catholics?" I asked the Oblate Father who has charge of souls here. "It is impossible to say exactly," he replied; "perhaps five or six hundred. But one hundred at most ever come to Church." And this unfortunately will be the answer of our own Fathers later on at Fairbanks and at Nome. The quest for gold absorbs everything else. And there is gold indeed. In ten years the Klondike and its tributaries have furnished the world, as their quota, no less than $100,000,000 worth of the yellow metal.

Dawson has not yet forgotten Father Judge, "the saintly Father Judge," as everyone calls him. Catholics and Protestants vie with one another in praising his matchless zeal and boundless charity. His body is buried in the parish church near the Sacred Heart altar. As a token of their gratitude the people have erected

over his tomb a beautiful marble cross with the following inscription:

Hic est sepultum corpus
P. Gulielmi Judge, S. J.
Viri charitate pleni
Qui primus in civitate Dawson
Aegris habitaculum
Deo templum
Cunctis cooperantibus erexit
Universaque plebe lugente
Pie decessit in Dno
Die 16 Jan. 1899.

We had another wait of five days at Dawson before any boat came for us. The Yukon continues on its route northward with ever more and more windings. Ninety-seven miles west of Dawson we again cross the frontier and find ourselves once more in American water where we remain until the end. We are now in our mission of North Alaska. As we travel northward, the mountains diminish more and more and the river banks get lower and lower, so that by the time we have passed Circle City the river begins to spread out and forms what is called the "Yukon Flats," which, in places, are as much as twenty miles wide. The stream covering such an area is necessarily shallow and keeps the pilots continually guessing where the channel is.

On July 1st, at seven o'clock in the evening, we crossed the Arctic Circle without experiencing any special emotion, and six miles further north we landed at Fort Yukon within the Frigid Zone. A few days earlier at the Summer Solstice, we could have seen the midnight sun. Fort Yukon is the most northerly point on the Yukon river. After that, the river, swollen by the waters of the Porcupine river, flows west, then south-west, recrosses the Arctic Circle, and grows gradually narrower as its banks get higher. Here the wildest part of the Yukon scenery is to be met with, and yet, with all eyes on the look-out we saw only one big brown bear that came slouching down, quite undisturbed, to drink at the river; and a moose, but he took fright at sight of us and at once skipped off.

From the frontier, near Eagle City, to Tanana, where we arrived July 2nd towards evening—along a distance of 600 miles—there are only four stations, Eagle, Circle, Fort Yukon and Rampart, each with its cluster of cabins and an Indian Village near by. The Episco-

palians are lords and masters here. May God hasten the day when we too shall be able to exercise our apostolic ministry along the upper Youkon!

Tanana is a village at the confluence of the Yukon and the Tanana. We stopped here just long enough to drop a few passengers and among them our two Brothers, who go on at once to Holy Cross, while our boat, making almost a complete turn, takes an easterly course up the Tanana River. The valley extending from Tanana to Fairbanks, a distance of 275 miles, is one of the most beautiful in Alaska. Our slow course up stream, five miles an hour, gives us ample leisure to admire the grassy river-banks, the well-wooded hills, and in the distance towards the south, the snowy peaks of the Alaskan Range, with Mt. McKinley in their midst, towering to a height of 20,160 feet.

When we were still a hundred miles from Fairbanks the "glorious Fourth" dawned fair and beautiful. The day passed most pleasantly and wound up with songs, music, and speeches, among which latter was of course an address from "his Reverence."

FAIRBANKS.

Next morning we reached Fairbanks at last, and a house of the Society. We had left Montreal thirty-six days before, and had made 5,600 miles.

Fairbanks was so named in honor of the former Vice-President, who, when Senator, took great interest in the District of Alaska. It contains about 3000 people, of whom some five or six hundred are Catholics; of these latter about 100 come to Church.

The discovery of placers at Fairbanks occurred in 1902; it became known to the outside world a few months after, and in 1903 the rush took place. Father Monroe was then at Eagle City. He came over in 1904, bought ground for a Church and residence, and then, seeing the immense good to be done by means of a hospital, made arrangements with the Prefect-Apostolic to build one. He opened it in 1906. The Sisters of St. Anne, and afterwards the Benedictine Sisters had charge of it. Accidents are of such frequent occurrence in the mines, that the hospital is always filled. Catholics and Protestants alike are sent there, and the Father and Sisters have made many conversions.

Then there are the mining camps on the creeks to visit. This is a rough and oftimes a thankless ministry. For the miner's soul is not easily brought under the in-

fluence of religion. As he has to work like a galley-slave, it is not surprising that he wants to sit at life's festive board whenever he can. After gold, his one aim is enjoyment, and so, he has but little use for a religion that stands in his way. In addition to this, there is the instability and uncertainty of the miners' movements; in one camp to-day, in another tomorrow, and a week after, a hundred miles away.

This busy little town of Fairbanks is very modern, with business houses, electric light, a telephone system at twenty dollars a month, newspapers, free-library, four lumber mills, and, of course, many thriving saloons. A railroad connects the town with the mining camps on the creeks, and there is telegraphic communication, both wired and wireless, with Nome, Valdez and Seattle. The climate is very salubrious, quite warm in summer, and, as may well be imagined, very cold in winter. The air is pure and dry and laden with the odors of the pines, cedars and larches in the neighboring forests. Fairbanks is at 65° lat. and if the nights are somewhat long in winter, the days, on the other hand, are long in summer. The children play in the streets, in full daylight, until 10 and 11 o'clock at night. In fact it requires an effort of the imagination to believe that it is night at all and time for bed.

Alaska is the land of delays. Woe to him who is in a hurry up there. To wait a whole week for the arrival of a boat is a common occurrence and little thought of.

On July 17th towards evening we again took to the water, down the Tanana this time, and two days after we were back again at the village of Tanana.

This village and the neighboring Fort Gibbon, together with one Indian village situated about two or three miles higher up, have a population of 300 souls. There are 217 whites, of whom 17 are Catholics, and 83 Indians of whom 8 only are Catholics. A little log cabin serves as chapel and presbytery for Father Jetté, who comes up here occasionally from Kokrines. July 19th being a Sunday, Father Socius and I shared the work and we succeeded in collecting a dozen of the faithful. The visit of a priest is a veritable godsend to these poor souls in this immense solitude, they feel so overwhelmingly lonely! There is not a single station, no matter how small, but would like to have a resident priest. But this, of course, is out of the question.

The boat we had taken from Fairbanks having gone up-stream to Dawson, we needed another to continue on

down, so we boarded the "Herman" and on Monday, July 20th, resumed our trip.

KOKRINES.

One hundred and forty miles from Tanana we passed the Indian village of Kokrines. It is here that Father Jetté and Brother O'Hare usually live. There are in all seventy Indians, of whom fifty are Catholics, seventeen Episcopalians, and three pagans. One of these days Father Jetté is going to buy the Episcopalian Church and thus effect the conversion of the few Protestants. Brother O'Hare teaches school with a maximum attendance of twenty-two, and a minimum of one for April and none for May;—a perfect vacuum, owing to the whole tribe having taken to the woods for the hunting season. In the month of June most of them will be back again.

Father Jetté varies his apostolic labors with the study of the Ten'a language. He has contributed remarkable articles on the language to several learned reviews; has already published, a prayer and hymn-book in Ten'a, has a grammar of the tongue in the press in England, and a dictionary half-finished. As nothing of the kind existed before, one can easily understand the enormous difficulty of such undertakings, as well as their usefulness, and the indebtedness of future missionaries to the labors of Father Jetté.

But to-day neither the Father nor the Brother are at home. They are waiting for us at Nulato, 150 miles farther on.

Next morning, July 22nd, we uncover respectfully while passing before "Bishop's Mountain," called after the martyr of charity, Mgr. Seghers. It was here, in 1886, as I have already said, that he fell beneath the murderous hand of Fuller. A great iron cross, erected high up on the cliff, recalls to the passing traveller the Apostle's heroic charity and his tragic end.

NULATO.

An hour after we land at Nulato, and find ourselves once more members of a religious community with Fathers Rossi and Jetté and Brothers Brancoli and O'Hare. To them especially this meeting gives a pleasure such as they have not experienced for many a day. Neighbors are so few and far between and travelling so expensive! Nulato is 150 miles from Kokrines up the river, and 252 miles from Holy Cross down the

river. The population here is 158, with 150 Catholics, 4 Protestants and 4 without any religion. There are only a few whites, they are engaged in trading.

Nulato and Kokrines, together with a great number of small stations along the Yukon depending upon one or other of them, represents, for the time being, the evangelized part of Ten'a territory. These Ten'as, from upper and central Yukon, are more in relation with the whites, and are perhaps somewhat more intelligent than the Innuits. At any rate, they are prouder and harder to manage. As an instance of this the following fact might be mentioned: The Sisters of St. Anne had charge of the village school for nine years. Yet the Indians, secretly urged on, it is said, by a couple of bigoted white Protestants, asked and have just obtained the dismissal of the Sisters, and the appointment in their place, of a secular teacher, who, however, is a Catholic. Still, there is hope that this state of affairs will not last long, and next year, perhaps, we shall see the good Sisters back again in the position they once filled with such self-sacrificing zeal.

The cemetery at Nulato is perched on the ridge of the little triangular hill near by. Each grave is surmounted by a quaint little structure painted in the showiest of colors, white, green, red, &c. The effect of all these as seen against the dark green of a second higher hill just behind, is extremely picturesque, and elicited no end of exclamations from our fellow travellers. These little huts over the graves, a missionary told me, are intended as a defense against dogs, rain, snow and also, to some extent, against evil spirits. Some Indians, two or three days after a burial, build a fire near the grave and cook some food. If the fire burns well, it is a sign that the soul is not yet accustomed to the food in the other world, and has returned to earth for something to eat. If, on the other hand, the fire does not burn well, the soul has no further need of anything and has left this world. The Indians, who are only big children, cling to such superstitions as this, even here as elsewhere, long after their conversion, and one of the greatest difficulties the missionaries meet with, is to get them to abandon these pagan practices.

Saturday evening, July 25th, we board the steamer "Seattle No. 3," make the 252 miles to Holy Cross in 26 hours, where we arrive a little after midnight on Monday morning.

HOLY CROSS.

The Superior of the Alaska Mission, who lives here generally, had heard our whistle, and came to meet us accompanied by myriads of mosquitoes, who certainly were not asleep.

The village of Holy Cross is known officially as Koserefsky, but it is much better known throughout all Alaska under the other name by natives and tourists alike.

The mission was founded in 1887 by Father Robaut, the pioneer missionary of Alaska, who still makes Holy Cross his headquarters, and devotes his splendid zeal to the evangelization of the Innuits on the Kuskokwim.

As I said before, Father Tozi and he shared Mgr. Segher's work between them in 1887; Father Tozi opening the mission of Nulato, and Father Robaut founding that of Holy Cross.

This mission may be called the "Great Divide" between Ten'as and Innuits, and possesses representatives of both races in its two industrial schools for boys and girls. It is situated on the right bank of the Yukon and sheltered by the high hills in the rear from the north and east winds; it is the home of no less than three Fathers, five Brothers, seven Sisters of St. Anne—these latter have been at Holy Cross since 1888, and were the first to set foot in Alaska—besides thirty-five boys and fifty girls. It is indeed the centre and the heart of the Alaskan Mission. All members of this big family—for it is a real family—are happy and contented, with each one intent upon his or her work, whether intellectual or manual. Twenty-five of the boys attend class, and out of class hours are employed at manual work, while the remaining ten do nothing but manual work under the direction of the Brothers. You find them everywhere; on the farm, in the saw-mill, the blacksmith-shop, the carpenter-shop, the bakery, and even in the kitchen,—which latter fact is a source of frequent alarm to delicate stomachs. The Sisters teach the girls, besides the three R's, the different kinds of work proper to their sex.

No one, whether Father, Brother, Sister, boy or girl, can go out of the house for any length of time in summer without a mosquito net around the head. All the windows are barricaded with mosquito bars—and even the beds have theirs. In fact, the mosquito is the great Alaskan pest. I have met several whites, prospectors

and miners, who said that they preferred the long and gloomy winter to the beautiful Yukon summer, simply because there are no mosquitoes in winter.

The state of agriculture at the mission is something marvellous, for Alaska. Everybody says so. Every boat that arrives brings its contingent of tourists anxious to see "that famous Holy Cross" with its wonderful vegetables and flowers.

All the buildings are of logs, except the convent and the church, which are fine substantial structures.

The ceremonies in the church are really beautiful. I could see this for myself on the feast of St. Ignatius, which I had the happiness of celebrating with this interesting family. As I was provided with the necessary powers *ad hoc*, thanks to the delicate thoughtfulness of the Prefect-Apostolic, I administered the sacrament of Confirmation to twelve boys and sixteen girls. I was attired in rich vestments, as were also the assistant priest, the deacon and the sub-deacon, while round about us, as modest as could be, were the altar-boys in white or red cassocks, with beautiful wide gold-fringed sashes, white gloves, if you please, and fancy moccasins. Immediately after the Confirmation High Mass was sung by the veteran missionary, Father Robaut, likewise in fancy moccasins. The children's singing both at the High Mass and the solemn Benediction in the evening was one of the greatest surprises I had in Alaska. Whether they sang in unison or in parts, their voices were ever of the purest tone and managed with the greatest art. When, in addition to this, you consider that the conduct of all in church is perfect, and their piety profound, you have a beautiful example of what Christian zeal and charity can do with such unpromising material as primitive human nature.

On August 4th we had to leave this dear portion of our flock, and I can truly say that it was not without emotion. There is always something sad about a departure, but especially so in those distant regions, where the "au revoir" sounds like an "adieu."

The "St. Joseph," a fine little boat, belonging to the Mission was waiting for us. She is painted white, measures 97 feet long by 22 feet wide, and has a draught of 20 inches when unloaded, and a 140 horse power engine. She cost $20,000. When the fishing season opens she is used for the transportation of men, children and all necessaries. Then, in July, she is sent for the

year's provisions, which the Pacific steamers bring from San Francisco and Seattle to St. Michael's, and which she in turn distributes between Akularak and Holy Cross. It is from this latter station that Nulato and Kokrines get their share by the ordinary river boats.

This time the St. Joseph took on board more passengers than ever before. There were Father Ferron, Father Socius and myself, besides two other Fathers who were changing residences, Brother Horweedel, captain and engineer, two pilots and ten of the bigger Holy Cross boys to look after the boilers, kitchen, &c. Each Father had his own cabin. The chapel is in the very centre of the boat, and spacious enough for two altars.

So once more we are on our way, travelling down stream, at the rate of ten miles an hour. At night-fall, we make fast to the river bank, so as to give our only engineer a chance to rest. In the morning, the Fathers say Mass at the two altars, the boys attending in turn, and the boat resumes its journey down the river which now begins to widen. We thus cover 300 miles in two days, and on August 6th, at 7 P. M., we put in at Akularak, where, with flags flying, we are welcomed by Fathers Lucchesi and Tréca, Brother Twohig, three Ursuline Nuns and their twenty-six little Innuit girls.

AKULARAK.

Akularak is the antipodes of Holy Cross; no more mighty Yukon bringing crowds of tourists, no more green hills, no more trees, no more songs of birds, almost no more vegetation. Only a few miles away from the sea, a tiny stream of water, lazily flowing, with a thousand and one windings, through the immense solitary plain, the moss-covered tundra, that stretches as far as the eye can see, with here and there a few dwarf willows. What impresses one most in this mossy desert is nature's absolute silence; a kind of solemn, religious silence like that of a great cathedral when the worshippers are gone; no sound, no noise of any kind, not even the chirping of a cricket; the very birds, besides being extremely rare here, do not sing. The river too rolls on sluggish and noiselesss. Its silence is broken only by the rythmic plashing of some lone Indian as he paddles in his light canoe.

In this solitude, amid this awful silence, at the forty-eighth turning in the river, stand two log structures, one for the two Fathers and the Brother, with the public

chapel in one of its apartments; the other for the three Ursulines and the twenty-six little Innuits who look so like Chinese with their round, flat faces and almond eyes. After a summary inspection of things I could not help thinking: this is indeed the realm of Holy Poverty! Nothing anywhere but the bare unplaned wood, except in the chapel, where some papering has been attempted. The logs have all been hewn with the axe and the tables are made in the same fashion. The Fathers have three chairs, the nuns, one, and the others, improvised stools, and old boxes, while curtains are made to do for partitions. Their food consists of fish, fish, fish, with now and then, to vary the bill of fare, some canned provisions from Seattle.

Their isolation is just about complete. There is not even an Indian village of any kind at Akularak itself, but it is a central point from which to visit the many villages scattered along the coast and in the sloughs, from the Yukon down to the Kuskokwim. Father Tréca has on his list about sixty such villages. Correspondence with the outside world is of necessity intermittent; for as there is no mail-coach, letters are despatched and received only when the occasion offers, and that is not very often in the course of the year.

The effect of all these privations only seems to be to make the Fathers and Sisters more attached to their post; so true is it that the more we suffer for a cause the more we love it. And then Christ communicates to His Cross, in Alaska as elsewhere, a secret virtue and relish, as it were, that makes one cling to it all the more.

At Akularak there is but one boarding-school, that for the girls. If we only had its counterpart for the boys our work here would be complete as at Holy Cross; and as soon as our numbers will permit, we will have it.

On the morning of August 9th our boys who had had a glorious time of it, canoeing and fishing in the sloughs and hunting on the tundra, returned to the "St. Joseph," as did also the Fathers with Father Tréca and Brother Twohig in addition. So we set out once more; this time for St. Michael's, 180 miles from Akularak.

At nightfall we tied up at Chanillear, one of the mouths of the Yukon, facing the open sea. The wind just then was blowing a gale and we did not think it safe to proceed farther. St. Michael's is sixty miles up the coast from this outlet, and to venture out on Norton

Sound in a flat-bottomed river boat less than 100 feet long, is a good deal like going to sea in a tub.

Twenty-four hours elapsed before we could put to sea. Then we started at full speed, safely rounded the dreaded Cape Romanof, and after weathering another gale in the estuary of St. Michael's, we at last steamed quietly into the harbor.

ST. MICHAELS.

The whole island of St. Michael is a military reservation. Several trading and transportation companies have obtained concessions here, and have erected docks and storehouses, as well as lodging-houses for their agents and employees. The Pacific liners, after calling at Nome, come here and transfer their passengers and freight to the Yukon river-boats. Yet the town is small. Counting in the little Indian villages at either end, the population is only 360. There are three hundred whites, with about a score of Catholics among them, while almost all the natives are Catholics. There is no Protestant church in the place, and the little Russian church near the fort has no worshippers.

Our church is very prettily situated on the high bank, with the residence close by. Father Keyes attends to the flock while Father Chapdelaine visits some of the outlying stations. Father Keyes' whole-souled zeal for his dear Esquimaux, together with his rather short stature, has won for him the greatest compliment they can pay an outsider: "You, very good; you, just like us."

Upon the western slope of the hill, surrounded by a neat white fence, is the little cemetery where Father Camille lies "In spem resurrectionis." His sudden taking-off last year is still recalled with emotion by both Catholics and Protestants alike, for all loved him well.

From the top of the hill the view looks out, on the right, upon the high sea; in front, over the little village and the island stretching far down the coast; on the left and in the rear, the shore mounting up hill over hill, and ending in high cone-shaped mountains, like so many Vesuviuses, that make of Norton Sound from St. Michael's to Nome an immense battlemented amphitheatre.

Our work at St. Michael's will soon be developed by the arrival of three Ursuline nuns; a part of the teaching will be intrusted to them, as well as the care of a little hospital for the natives.

On August 13th, Fathers Ferron and Desjardins arrived from Nome, the first on his way to Fairbanks, the second bound for Holy Cross. The following evening, Rev. Father Crimont, Prefect-Apostolic, also landed at St. Michael's—but from the opposite direction, i. e. from the upper Yukon. At the sight of so many clergymen, the rumor spread that a most important council was to be held, and expectations ran high.

But it was of short duration. That very evening, the "St. Joseph" left again for Akularak and Holy Cross, with all her passengers, new and old, and a barge well laden with provisions, which she pushed ahead of her; while Rev. Father Crimont, Fathers Bellemare, Vandriessche and myself boarded the steamer "North Western" bound for Nome, 115 miles off.

The next day, the beautiful Feast of the Assumption, we had Mass on board, and soon after arrived off Nome. The water is so shallow here that boats are obliged to keep a mile off from the shore. A gasoline launch takes the passengers off and brings them to within a hundred yards of the shore, when they leave it for a little flat-bottomed boat whence they finally jump on to the wet sand of the shore.

NOME.

Nome being situated on the north shore of Behring Sea, not far from Behring Strait, which separates America from Siberia, our church and residence there are the most westerly of their kind in this Western Hemisphere. They were built by Father Jacquet in 1901, three years after the discovery of gold in a nearby creek. The Catholics of the place point out with pride the cross on the steeple. Every evening it is brilliantly illuminated at the town's expense, and has already been the means of saving more than one life on sea and land. At a distance of more than twenty miles it may be seen brightly shining, high up in air, and apparently unsupported, like another constellation of Pleiades.

At the present moment Nome is on the decline, just like Fairbanks and Dawson. Its population is about 2200, of whom 1000 are Catholics, and of these, perhaps 200 practise their religion. Besides the church and the residence, there is a fine hospital under the management of the Sisters of Providence since 1903, and a parochial school.

At each end of the town there is an Indian village; that at the east end being made up almost exclusively of Catholic Esquimaux from the two islands, King and Diomedes.

Father Carroll, whose place will soon be taken by Father Forhan, attends to the whites. Fathers Bernard and Lafortune devote themselves to the evangelization of the Esquimaux. Their work is hard but most consoling in its results.

The Esquimaux' church is in the rear of that of the whites. Every Sunday it is filled to overflowing, while on week-days, one-half of it is converted into a large hall where our good Indians work under the direction of one of the Brothers. They engage in all kinds of carpentry work; make canoes, snow-shoes, sleds, parkees or fur-coats, and mukloks, i. e. seal-skin boots with soles of sea-lion skin. They also carve wood and ivory, in fact, they turn out veritable works of art, which they afterwards sell to tourists. In the evening all come trooping back again to the hall, men, women and children. There they chat and sing and amuse themselves, while in turn they go off in bands either to the adjoining chapel or to the parlor, according as they are more or less advanced, for religious instruction. Young and old sit around the Fathers like so many children, and listen with the greatest attention to their explanation of pictured catechism.

These little people are very quiet and affectionate, quite docile and naturally religious. Our sublime mysteries and our beautiful gospel scenes make a deep and lasting impression upon them. They make fervent Christians, and of their own accord, without any urging, go very often to Holy Communion.

One hundred and fifty miles west of Nome lies King's Island, one mass of rock, all sharp peaks and deep gorges, where the huts of a score of Catholic Esquimaux families are perched. In June they leave their island for Nome where they come to fish and get their year's supply of provisions. Towards the end of September they return to the island where they remain imprisoned for eight long months, the moving ice surrounding them making it impossible for them to leave. The day before I left, their chief came to see me. "I great chief," he said, "give us a Father; we will be good to him. While we are here," he continued with the most pathetic gestures and facial expressions, "while here, we are happy, we are

near the Church and the Fathers. Our hearts are big and full of joy. But when we go back to the island, our hearts grow small again, we are all alone and sad." . . .

What do you think they do in their island home on Sundays during the long winter months? Early in the morning the whole tribe, in deep recollection and without breaking their fast, make their way to the chief's cabin. There, on their knees they recite together all the prayers they know, sing a few hymns, and then, settling themselves as well as the narrow limits of the place will permit, they take their meal in common; after this there is a short prayer and they separate; just like members of the same family, and, as in very truth they are, the beloved children of their Father who is in Heaven. Surely we have here a revival of the primitive Church.

May God multiply the number of apostolic laborers, and so permit us to give pastors to those poor sheep scattered among the islands of Behring Sea and Strait, and all along the coast as far as Kotzebue Sound and the Arctic Ocean. Thus too we shall be enabled to continue the heroic work done throughout Alaska by the missionaries of the Turin Province.

On August 30th my visitation of the North-Alaska Mission came to an end. There only remained for me now to get back over the 5500 miles that lay between me and Montreal. Almost the whole of the first half (2372 miles) had to be done by water, over Behring Sea and the Pacific Ocean, from Nome to Seattle. The steamer "Senator" was at hand for this part of the journey, and so on the evening of the 30th we got on board, after a last good-bye to the Fathers and Brothers and a last salute to the shining cross which little by little was lost to our view in the distance as our good ship sped south. That august symbol of suffering and of hope, "Crux, spes unica," would be in its place on the Coat-of-Arms of the Alaskan Mission: of that Mission where the gold of charity is sown in the field of suffering, to reap a harvest of souls and of immortality, "Spes messis in semine."

ED. LECOMPTE, S. J.
Provincial of Canada.

THE SOCIETY OF JESUS IN AUSTRALIA

(Continued)

The new district was set down in writing as comprising all the territory from the Eastern park-lands to the summit of the first hills, with the Torrens as its northern boundary and Greenhill Road as its limit on the South. A cottage was rented in Edward Street, Norwood, as a temporary Residence, and Father Polk went from Sevenhill on January 27th, 1869, to make it habitable. On the 9th of February, Father Hinteroecker arrived as Superior, with Brother Lenz, temporal coadjutor. Mass was said on week-days in the house-chapel, and on Sundays at two small churches, one in Beulah Road and the other in Hectorville. The people of the districts were kind and liberal, and assisted the Fathers to the best of their power. However, it was necessary to secure a site for a parish church and a residence, and the Fathers bought a block of land for £1200 at the corner of William Street and Queen Street. A cottage already stood on the land, which became the residence, and was called Manresa.

SOUTH AUSTRALIA.

1869.—In October so much progress had been made with the new church in Norwood that Dr. Shiel, (it was hoped) would lay the foundation stone before his departure for the Vatican Council. He sailed, however, before doing so. The Vicar-General, Father Smyth, took his place at the ceremony on October 17th. There was a large audience, and the Rev. Father Horan, O. S. F., of Kapunda, preached an eloquent sermon.

The following items, belonging to 1869, are worthy of note. St. Stephen's Church, Saddleworth, was opened by the Vicar-General on the 16th of January, and St. Joseph's, Lower Wakefield, on the 7th of February. June 8th saw the last of the old hut which was the first dwelling of our Fathers at Sevenhill. The foundation stone of St. Anthony's, Manoora, was laid on the 26th of September.

MELBOURNE.

On Sunday, the 10th of October, the Church of the Immaculate Conception, Hawthorn, was solemnly blessed by the Bishop of Melbourne, Dr. Goold, who was attended by the Very Rev. Dean Fitzpatrick, D. D.

V. G., and several of the Jesuit Fathers. After the sermon, which was preached by the Rev. Isaac Moore, S. J., a collection was made and resulted in a total of £230. At this date the nave, side aisles and part of the tower had been completed and furnished accommodation for 1000 worshippers. The style of the church is decorated Gothic, and the completed plan has produced a little architectural gem.

As the Bishop of Melbourne intended to make a Visitation tour in Auckland, New Zealand, he started by boat for Sydney, accompanied by the Rev. Father Corbett and Father Joseph Dalton, S. J. The travellers left Melbourne on the 14th of October. The passage proved very stormy. Father Corbett who became sick, did not proceed further than Sydney. The Bishop and Father Dalton continued the journey to Auckland. There the Catholics, clergy and laity, gave them a hearty welcome, and the Catholic Maories presented the Bishop with a long address in the Maori tongue (three pages of foolscap, written by a Maori lawyer). Dr. Goold baptized a Maori girl, eleven years old. Father Dalton was favorably impressed by these New Zealand natives, fine-looking men, clever and brave, but alas! doomed to pass away, like all savage peoples that have come in contact with the Anglo-Saxon race.

Father Dalton was engaged in preaching and conducting retreats for the clergy and the nuns, Irish Sisters of Mercy, who were full of zeal and doing great good.

The Bishop and Father Dalton, much pleased with their trip and with the kind-hearted, homely people whom they met, returned to Melbourne via Sydney. They landed in Victoria in the beginning of December.

SOUTH AUSTRALIA.

1870.—On the 7th of March—a red-letter day for St. Aloysius' College, Sevenhill—three scholastic novices pronounced their vows, Thomas Carroll, John Francis O'Brien, and Philip Callary. Soon after, they began their Rhetoric course. The Vicar-General, Father Smyth, assisted by the Sevenhill Fathers, blessed and opened St. Anthony's Church, Manoora, on the 20th of March. About three months after this public function, on June 30th, Father Smyth died. R. I. P.

On the 5th of April the College welcomed three new arrivals from Europe, Father Leo Rogalski, Father Aloysius Kreissl, and a lay-brother, Francis Xavier

Waldmann. At the same time letters arrived, which appointed Rev. Father Strele Superior of the Mission and of St. Aloysius, and he began the exercise of his new duties on the 19th of April.

The considerable number of immigrants from Poland, who had settled in our Mission—in the Hill River district and about Tanunda—rejoiced to see Father Rogalski, a Pole like themselves. For though many of them understood and spoke German, some knew only Polish. Father Rogalski had arrived just in time to prepare them during Holy Week for the reception of Easter Communion.

On May 21st Father Aloysius Kranewitter left South Australia to help the Fathers of the Irish Province in Melbourne. The latter had felt the want of a German Father to take charge of the numerous German Catholics who resided in their suburban and country missions, and they requested their brethren of South Australia to assist them. The opportune arrival of Fathers Rogalski and Kreissl set Father Kranewitter free for the important work to which he was to devote himself in the diocese of Melbourne. He resided with the Fathers at Richmond. Besides looking after the Catholic Germans in and around Melbourne, he had charge of the country districts of the mission.

In July Father Tappeiner replaced Father Polk at Norwood. The new Church of St. Ignatius was blessed and opened by the Venerable Archdeacon Russell on the 7th of August, 1870. Father Horan, O. S. F., and Father Julian Woods preached sermons suitable to the occasion to large congregations of clergy and laity. St. Aloysius, Sevenhill, welcomed the advent of the first temporal coadjutor novices, Edmund Maloney and James Crowe (both of Irish birth), in June this year. At the end of 1870 the Society in South Australia numbered eight priests, three scholastics, ten lay-brothers, a total of twenty-one members.

VICTORIA.

On Sunday, the 13th of March, the opening of the Richmond Church took place. The following brief notice is taken from the Melbourne *Daily Telegraph* (March 14th, 1870):—

The solemn opening of St. Ignatius Church, the second place of worship founded by the Jesuit Fathers in Victoria, was celebrated yesterday morning at Richmond Hill, in presence of an immense concourse of persons.

Shortly before eleven o'clock the church was crammed, and soon afterwards there was not even standing room to be obtained. The church, at least that portion of it which is finished—the nave, the tower, and aisles are constructed of bluestone, with whitestone arches in the interior. The building is capable of accommodating a congregation of 1,000 persons. The Very Rev. Dr. Fitzpatrick, assisted by the deacon and sub-deacon and other clergymen, blessed the edifice, after which High Mass was chanted by the Rev. G. V. Barry, the Rev. D. Barry officiating as deacon, the Rev. J. Mulhall sub-deacon, and the Rev. J. Dalton, master of ceremonies. The Rev. Father William Kelly preached a sermon on the gospel of the day, after which a collection was made, which amounted to about £500, the Hon. John O'Shanassy, the Hon. Michael O'Grady, the Hon. the Attorney-General, Mr. M'Kenna, M. L. A., Mr. P. Hanna, M. L. A., Mr. P. Lalor, M. L. A., and other leading citizens officiating as collectors. The musical performance by Signori Neri and Dondi, Mrs. Moule, and other artists, added considerably to the attractiveness of the ceremony. After the proceedings a *déjeuner* took place in the afternoon, at which about 200 persons were present.

Father Joseph Dalton and Father McKiniry preached successful missions in July and August throughout the Castlemaine, Kyneton and Ararat districts.

Father Francis Murphy and Father Joseph O'Malley arrived from Ireland in May, and were placed upon the College staff at St. Patrick's.

On the 11th of September (1870) Father Isaac Moore and Father McKiniry sailed from Melbourne on their return to Ireland. Before their departure the Catholics of Melbourne and Richmond presented them with addresses and testimonials.

Towards the end of the year a Protestant minister, Rev. Dr. Bromley, rejected the doctrine of the eternity of hell in a lecture entitled "Beyond the Grave." Influential Catholics invited Father William Kelly, S. J., to deliver a refutation in the Melbourne Town Hall. He consented. An immense audience assembled on the 12th of December to listen to him, and followed his lecture with deep attention and interest though it lasted two hours and a half.

The Melbourne morning journals and the public generally spoke very favorably of Father Kelly's clear and eloquent address, and shortly afterwards the lecture

was published as a pamphlet. In the same month (December) a Mr. Haller attacked in the press the Institute of the Society and certain points of Catholic doctrine. Father Kelly replied in long and able letters which gave much pleasure to the Catholics.

The following tabulated results of the Matriculation and Civil Service Examinations which took place in November, 1870, are interesting.

Names of Schools.	Number of Candidates presented.	Number of Candidates passed.	Number of Candidates passed with credit.	Number of Candidates passed in 9 subjects.	Number of Candidates passed in 8 subjects.	Number of Candidates passed in 7 subjects.	Number of Candidates passed in 6 subjects.
Scotch College	14	11	4	3	6	1	1
St. Patrick's College	8	6	2	0	4	0	2
Wesley College	5	4	0	1	1	1	1
Church of England Grammar School	9	2	0	0	0	1	1

While St. Patrick's College was merely a day school, the other colleges enjoyed the advantage of having boarders, over whom they exercised immediate control and to whom they could give special help.

SOUTH AUSTRALIA.

1871.—In Sevenhill the three scholastics finished their course of Rhetoric and began the study of Logic in 1871. On August 2nd a scholastic novice, John McInerney, arrived from the Irish Mission, Melbourne. In the beginning of the year (February 25th) Brother Matuszewski died in the Parkside Asylum, and was buried in the West Terrace Cemetery, Adelaide. R. I. P.

On the Feast of Corpus Christi, June 8th, 1871, Father Julian Woods laid the first stone of the new additions to St. Aloysius' Church, Sevenhill; and a bazaar, held in October, provided funds for the work, which, however, proceeded but slowly.

It may be well to state that, when the Bishop, Dr. Shiel, returned to the diocese in February, 1871, after an absence of fifteen months, he disapproved of some steps which had been taken while he was in Europe. A misunderstanding arose in connection with the Sisters of St. Joseph, which led to the closing of many schools

and the dispersion of the Sisters. This event occasioned disunion in the diocese, as the friends of the Sisters (among the clergy as well as the laity) resented what had occurred. Our Fathers, too, suffered in this dispute. The Bishop accompanied by the Right Rev. Dr. M. Quin, Bishop of Bathurst, paid a friendly visit to St. Aloysius' College in June. The students staged the play, "Alexius, or The Hidden Gem," of which they gave a very creditable presentation. Notwithstanding Dr. Shiel's sincere esteem for the College, he expressed to the Superior his opinion that greater efforts should be made to raise the standard of the English education imparted.

In December the Bishop removed to Willunga for the benefit of his health; but the change proved ineffective, and on the 1st of March, 1872, he died. R. I. P.

VICTORIA.

The most important undertaking of the Irish Fathers this year (1871) was the purchase of a suitable site for a new College. They secured a large paddock, containing about seventy acres, in the suburb of Kew, four miles from the Melbourne General Post Office. The price of the land was £10,000, to be paid in yearly instalments extending over twenty years. Father Nolan undertook the task of travelling on collecting tours to provide the necessary funds, and his labors in this respect were successful. He travelled through almost the whole of the Colony of Victoria and also in New Zealand. He visited the cities, towns and villages, the large sheep-stations, the gold diggings, and the farmers' homesteads. During three years (1870-73) he met the scattered children of the Gael in many different occupations, squatters, speculators, merchants, miners, shearers, stock-riders, shepherds and bullock-drivers, besides a host of adventurers of all nationalities. He used to relate many interesting facts connected with those three years.

MELBOURNE.

Matriculation and Civil Service Examination in 1871.

Names of Schools.	Number of Candidates presented.	Number of Candidates passed.	Number of Candidates passed with credit.	Number of Candidates passed in 9 subjects.	Number of Candidates passed in 8 subjects.	Number of Candidates passed in 7 subjects.	Number of Candidates passed in 6 subjects.	
Scotch College	17	14	1	3	1	5	5	
St. Patricks College	7	5	0	1	0	2	2	
Wesley College	10	6	2	2	1	0	3	
Ch. of England Grammar School	10	6	1	0	1	2	3	
Total for 1870 and 1871 (See above results—1870.)								Per cent. on Pupils Presented
Scotch College	31	25	5	6	7	6	6	80
St. Patrick's College	15	11	2	1	4	2	4	73
Wesley College	15	10	2	3	2	1	4	66
Ch. of England Grammar School	19	8	1	0	1	3	4	42

In addition to the above, in the Civil Service Examination only, there passed in the month of November, 1871:—

From the Scotch College 2
" St. Patrick's College 2
" Wesley College 0
" Ch. of England Grammar School . 0

1872.—In the first months of 1872 a residence, established at Manoora (two Fathers and a lay-brother), resulted in the enlargement of the church and the building of a commodious school. This school, as well as those at Kooringa and Undalya, were placed in the hands of the Sisters of St. Joseph.

The Holy See appointed Dr. Murphy, Bishop of Hobart, and Dr. Matthew Quin, Bishop of Bathurst, to examine and settle the trouble in the diocese of Adelaide.

On the completion of this work, the two Bishops paid a visit to Sevenhill in June; and Dr. Murphy expressed a wish to have Father Hinteroecker in Tasmania for a few months to give missions and retreats. In compliance with his wish Father Hinteroecker left Adelaide in August, and after a short stay in Melbourne reached Launceston, Tasmania, on the 16th of that month. He began his work in Hobart with a mission in St. Joseph's Church. It was the first mission given by a religious in Tasmania, and it produced extraordinary fruit, and before the missionary's departure the Bishop, the clergy, and the laity testified their esteem and gratitude for Father Hinteroecker's services. The heavy work of this mission, as well as of other missions and retreats undermined the Father's strength. On the 2nd of October he began, though unwell, a retreat for the clergy in Launceston, but he was unable to continue. On October 6th, Sunday, the feast of the Holy Rosary, he received the last Sacraments and died shortly before midnight, in the fifty-third year of his age, having spent thirty-three in the Society. The Bishop of Hobart had the body conveyed to Hobart, and officiated himself at the solemn obsequies, during which he preached an impressive funeral oration. In the following year the remains were, at the request of warm-hearted friends, transferred from St. Joseph's Cemetery, Hobart, to St. Ignatius' Church, Norwood, where they await the Resurrection. R. I. P.

Father Rogalski worked energetically for his Polish fellow-countrymen from the time of his arrival in 1870. He built a school-chapel for them in the Hill River district. The school which was taught at first by a secular, passed eventually into the charge of the Sisters of St. Joseph.

On the 21st of April, 1872, the Administrator of the diocese, the Very Rev. C. A. Reynolds, laid the foundation-stone of St. Mary's Church, Georgetown, which on the 25th of August following was blessed and opened for public worship. As the feast observed that day honored the Immaculate Heart of Mary, the new church took its title from the feast.

In June this year Donald McKillop was admitted as a scholastic novice and in October George Brown as a novice lay-brother.

POLISH MISSIONARY WORK IN THE UNITED STATES.

The recent death of the veteran Polish missionary, Father Alexander Mataushek, S. J., arouses a natural interest in that portion of the Lord's vineyard in which he toiled for forty years. At the time of his golden jubilee in St. Louis, in 1907, it was remarked, "In the course of his forty years of missionary labors Father Mataushek has visited all the Middle and Eastern States, and has given missions and retreats in practically every Polish parish in the country." "He has laid the foundations of many future settlements, towns, and parishes, as, for instance, the Catholic settlements in Franklin County and Clover Bottom, Mo., Ovensville and Sullivan, Mo., etc. . . . Of the former companions of his labors Fathers Sperl, Sebastyanski, Stuer, and Brother Chmielewski are no more; Father Shulak has returned to Poland."

The nature and scope, especially in the last decade, of these labors undertaken by Father Mataushek and his associates, as well as the conditions met with by the missionaries in different parts of the country, may be indicated in the following outline of some of the mission-work done during the years 1900-1904;—the work of those years having been described in considerable detail by Fathers Warol, Rothenburger and Janowski in the Letters of the Galician Province ("Nasze Wiadomosci") and Father Warol's "Souvenir of a Polish Missionary in America." The great extent and importance of this work, however, will be more easily shown by recalling briefly the history of Polish immigration in the past century, and the resulting distribution of the Poles in the United States.

The first immigrants were the colony of three hundred Silesian peasants who, in the year 1854, settled in Texas, under the leadership of Father Leopold Moczygemba, O. F. M. Before that time only a few scattered immigrants are recorded, such as a stray Polish schoolmaster who came to New York in 1659, the well-known Zabriskie (Zborowski) family, who settled in New Jersey, and the famous generals Kosciuszko, Pulaski, and Niemcewicz. The first Polish-speaking priest was the Russian prince, Father Demetrius Augustine Gallitzin, who was ordained by Archbishop Carroll on the

16th of March, 1795. In the midst of his wide-spread activity, he administered to the spiritual wants of the few scattered Slavic settlers in Maryland, some of whom were former companions of General Pulaski. Kosciuszko and his followers were warm friends of Archbishop Carroll und all of Ours, as was natural in the case of one whose half-brother, Father Casimir Kosciuszko, was a Jesuit.

About 1808, Father Korsak, a Pole, was sent to Archbishop Carroll by Father General Brzozowski from Plotzk, Father Korsak's native town. A number of non-Polish Fathers accompanied him. Later from the Galician Province came the following five: Father William Feiner (died 1829 at Georgetown); Father Boniface Krukowski, who worked as missionary in this country from 1820 to his death in 1827; Father Francis Dzierozynski, who, coming to America in 1821, filled the office of Novice-Master in Frederick, where he died in 1850; Father John Menet, who died in Quebec in 1869; and Father Philip Sacki (died 1850, at Holy Cross College).

From 1831 on, the number of Poles coming to this country increased, many of the earlier arrivals being refugees, people of superior culture. Among them were Father Antony Rossadowski, O. M. C., chaplain in the Polish army of 1830, and the eminent geologist, Prof. Ignatius Domejko, the friend of Adam Mickiewicz. The troubled year 1848 brought a new tide of political exiles to America, among them a few more Jesuits from the Galician Province: Father Gaspar Matoga (ordained at Fordham in 1852; died at Guelph, Ont., in 1856); Father Antony Lenz (for many years stationed in New Orleans; died at Chyrow in Galicia in 1888); and Father Ignatius Peukert (died at Florissant in 1878).

The year 1863 brought again many political refugees. In 1864 the nucleus was formed of the parish of St. Stanislaus Kostka in Chicago, which became in time the largest Polish parish in the country. In the same year Father Mataushek came to this country, and in 1865 Father Shulak. These Fathers were practically the pioneer Polish missionaries in the United States.

From the arrival of the Franciscan, Father Leopold Moczygemba, in 1854 until 1870 about fifteen Polish priests, religious and secular, came to the United States. The close of the Franco-Prussian war, in 1870, marks the first general immigration of Poles; and Polish settle-

ments rapidly grew up in and near Chicago, Milwaukee, Detroit, Buffalo, and in parts of Pennsylvania. In five years the Polish population of the country is reckoned to have grown from 50,000 to about 200,000 souls, distributed in some 154 colonies.

The years 1870-1876 brought some eighty more Polish priests, and this number was doubled by 1889, in which year the number of Poles is estimated at 800,000. From 1870 until the arrival of Father Francis X. Stuer, S. J., and Father Joseph Sperl, S. J., in 1882, eight missionaries labored among the Polish immigrants in Nebraska. The conditions were very unfavorable, owing chiefly to the spirit of disaffection among the Slavic settlers. The intense and unexpected opposition which Father Sperl encountered on reading from the pulpit of his little church in New Posen, Neb., the regulations of the diocesan synod of Omaha concerning the election of parochial committees so affected his health that he died the following year. In 1884 Father Sebastyanski, S. J., and the industrious Brother Chmielewski came to the aid of Father Stuer. The mission in New Posen was abandoned, though renewed again at the request of the penitent parishioners. Owing, however, to many difficulties and the increase of clergy in the diocese of Omaha, permission to abandon the mission was given by Father General Martin in 1895. The following year Fathers Stuer and Sebastyanski and Brother Chmielewski returned to Galicia. During his stay in America Father Sebastyanski's untiring activity extended to every part of the further West, and to the immigrants and settlers of every nationality, Polish, Slovak, Bohemian, Italian, German, and Irish, to all of whom he preached in their various languages.

At the beginning of the twentieth century, in 1901, there were in the United States about 550 Polish priests, 520 Polish churches, and 800 Polish settlements. Although the statistics given by the Rev. Wenceslaus Kruszka of Ripon, Wis., the principal authority on this subject, are considerably in excess of the United States Census, they are endorsed by a member of the present Polish Mission Band as being much nearer to the true figure; indeed in the Eastern states there is less likely to be an excess than a deficit, owing to the constant immigration. They are, moreover, borne out by the Polish population given for the different large cities according to the parish census. The United States

Census, it is said, includes as Poles only those who, in answer to the question, "Where were you born?" reply, "In Poland." If this be true, many Poles will be put down as natives of Germany (Prussia), Austria-Hungary or Russia; and many born in this country will be reckoned as Americans.

For the year 1905 Father Kruszka reckons 2,959,525—nearly three million—as the total Polish population of the United States. A few more statistics will help to indicate the distribution of this total. If the country be divided into the Far West, the Middle West, and the East, (which includes the states of Michigan, Indiana and Mississippi), the Far West has a total of 20,575, the the Middle West of 653,350, and the East of 1,056,800, of which 172,000 are found in New England. The principal Polish states are:—

Pennsylvania	350,000	Massachusetts	80,000
New York	340,000	Minnesota	
Illinois	300,000	Ohio	
Wisconsin	150,000	New Jersey	70,000
Michigan	140,000	Connecticut	60,000

Chicago alone has a Polish population of 200,000, more than that of the two second largest cities of Poland, Cracow and Lemberg.

These numbers do not, of course, include the Lithuanians. According to Father Mashotas, of East St. Louis, there are about 400,000 Lithuanians in the United States, of whom some 40,000 are in Chicago.

Despite a certain national unity, however, that holds together this great body of nearly three million Polish Americans, there is an immeasurable difference, remarks Father Warol, between the younger generation of Poles and their European parents; a difference as great as would exist in Europe between the gentle-folk and the peasant in his primitive costume. The change in dress and manner of living marks a corresponding alteration of character and advance in general education; and an important fact in this period of change is the parochial school. "It is certain that the parochial school provides such a training for children in Christian doctrine as is seldom found in the mother-country; a point on which we missionaries have a full right to judge. This opinion is confirmed by the parents who have come over from Europe. They constantly lament, 'We were never so carefully taught about God and the practice of virtue as the children are here. We look to

them for instruction.' There is no difficulty about secular education, as the Sisters,—Felician, Franciscan and others—have chief control of the parochial schools, and are exemplary in their teaching and direction."

"The parochial school," continues the same writer, "is the kernel and marrow of Polish nationality in America. The whole future and development of Polish nationality as such rests with the Polish clergy and the parochial schools. This is not merely my own opinion, but that of most people of sound judgment." However, "every child is more at home in the English language than in the Polish, for everywhere the atmosphere is American. The children not only speak English *better* than Polish, but they prefer to speak it, if they are together, just as may be noticed with the young people of other nationalities. Hence the Polish clergy—and the same applies to the clergy of other nationalities—cannot make the parochial school an adequate hindrance to the general Americanizing tendency."

The educational uplifting of so many of our Polish Americans, though founded in the work of the parochial schools, will doubtless be furthered by the new National Polish College at the Catholic University in Washington, and the intended College of the Polish Resurrectionist Fathers in Chicago. Those troubled conditions, however, which have long prevailed among the Poles in many parts of the country, as a consequence of insufficient instruction and spiritual care, have offered an extensive field for the zeal of the missionaries from the Galician Province, as may be seen from the following account of their activity within the limit of a few years.

From 1900 to 1903 Fathers Mataushek, Warol and Rothenburger were active in every part of the northern United States from Nebraska to Boston, their manner of giving missions being little different from the ordinary. Beginning with Omaha, the newly arrived missionaries, Fathers Warol and Rothenburger, succeeded in restoring some degree of peace to the troubled parish in that city. Omaha, Chicago, Cleveland, Buffalo, and Lowell and Lawrence, Mass., have been the principal scenes of the activity of the Polish schismatics, the so-called "Independent Polish Church of America,"—a disturbing element which is not so much a menace of real danger as an indication of the confused state of spiritual weal and woe that has long prevailed in many Polish settlements.

The late Bishop Tierney of Hartford once expressed to Father Warol his surprise that so many adult Poles to whom he administered the Sacrament of Confirmation bowed their heads when their turn came to be anointed. "It was not difficult to explain matters to the Bishop, seeing that many of those who came to America in past years have had to tend cattle on Sunday, and later carried on their scanty living among non-Catholics in Budapest or Saxony. Hence they have seldom been to church, and usually are ignorant of even the rudiments of Christian doctrine. This profound ignorance about matters of faith which they bring from the old country meets us at every step, and renders our work difficult; all the more as the pest of 'Independence' is bred in this very ignorance. Those who conduct the so-called 'National' churches, instead of enlightening the people, plunge them into deeper darkness. Their chief bait is patriotism and imaginary antagonism on the part of the American Bishops."

Kaminski, the leading spirit of the "Independent" movement, began his career as a deserter from the Prussian army. Coming to this country, he obtained a position as organist and school-teacher with Father Kolasinski, a so-called "Independent" priest in Detroit. Thence he migrated to the Franciscan Fathers at Pulaski, Wis. Since they did not suit him, he found employment successively in the printing offices of two Polish papers, and returned finally to his first occupation as organist, this time for the "Independent" Father Kolaszewski in Cleveland, who had recently erected a church of his own. The church was consecrated by the old Catholic "Bishop" Willate of Cleveland, who anointed both church and organist on the same day. Thus Kaminski could claim the title of priest, although the validity of Willate's own orders is more than questionable.

Omaha was the next field for Kaminski's zeal. Thither he was called and welcomed by the schismatic faction formed by the rupture of the Polish parish in that city. This rupture dated back to the delinquencies of the first priest, Father Jachimowicz. "After the departure of the apostate Jachimowicz in 1891, the Bishop tried two other priests successively. After the withdrawal of the second, the parish applied to the Bishop for a new pastor. But the Bishop promised that they should obtain a priest only on condition that they restore

the $5,000 appropriated by Father Jachimowicz. The situation became worse. The dissatisfied element asserted that they had no idea of arranging matters left in disorder by another. The Bishop put them under interdict, and the case was brought before the court, which decided that the parishioners should settle the debt. The result was a complete rupture; and the 'Independent' party was formed."

On Kaminski's arrival in Omaha he tried to force his way into the locked church, and the Bishop promptly had him arrested. However, as the judge was an A. P. A., the Bishop was obliged to give up the keys, and, on refusal, was himself arrested. Appeal brought about the removal of Kaminski, who had already resorted to armed defence against the efforts of the parishioners to expel him from the church.

From Omaha Kaminski proceeded to Buffalo, where he was elevated by Willate to the dignity of "Bishop," and now officiates as such in his own church. Peace was finally restored to the troubled parish in Omaha through the wise administration of the Franciscan Fathers, in whose hands the parish now remains. Nor was the work of our missionaries there without fruit. "Among other cases," writes Father Warol, "occurred the following, which a Protestant lady helped more or less to solve. A young Polish woman had favored the cause of the Independents up to the time of the mission. The mother, however, was a good Catholic, who felt extremely grieved at her daughter's disposition. After making her mission confession, she proposed the same to her daughter. The daughter was as indignant at the idea as the devil is at holy-water, and turned on her mother with the exclamation, 'What, confess? On free American territory? I haven't confessed for six years, and will never go again,' etc. A certain Protestant lady living in the same house overheard this apology of godlessness, and approached the girl with the remark, 'I am a Lutheran, and I respect my creed, in accordance with my conscience. You are a Catholic, are you not? Why have you so little regard for your faith? That isn't nice of you.' The blow struck home, and as a result the young woman turned up somehow or other at the mission. After attending a couple of instructions her heart was touched, and where she came to scoff she remained to pray, and made an exemplary confession."

Omaha was followed by Duncan, Neb., Chicago, Bay City, Mich., Manistee, Mich., Cleveland, O., Berca, Pittsburg and Erie, Pa., and Buffalo. Of Pittsburg Father Warol writes: "It was hard to push through the crowd. Four ushers wearing scarfs kept open the approach to the pulpit; for the people were even on the pulpit steps. Every living soul was pressing up towards us as if we were on Calvary. This devotion was all the more affecting as the evil spirit was doing everything to hinder our good work by bad weather. Owing to the lack of confessors it was hard to attend to all the confessions;—we reached 6,000 however." Of Buffalo: "Anyone who knows that there are six Polish parishes in Buffalo, and one 'Independent,' and that taken together they amount to 60,000 souls,—and moreover that the four largest of these parishes are so close to one another that they form a pretty good-sized Polish city: if one keeps that in mind he will feel genuine compassion for us three forlorn mortals, and wonder how we ever extricated ourselves alive from such a mass of people. The siege was indeed terrific. It was hard to bear up under the onslaught on the confessionals; but, although our strength nearly gave out under the strain, we were supported and consoled by the thought that many of the strayed brethren, the so-called 'Independents,' were abjuring Kaminski's schism. Many striking scenes might be told of many letters of thanks cited, or words of gratitude recounted from people who had been restored to a proper frame of mind."

Immediately after Buffalo a two-week's mission was given in Detroit, where it was rewarded by 7,000 communions. The chief fruit of their labors in Detroit was some headway made against the prevailing drunkenness, perhaps the principal enemy to the spiritual welfare of the Poles in this country. Milwaukee then closed the circle of missions for that year.

The following season began with a mission from the 15th to the 23rd of September in Toledo, Ohio., where there are some 15,000 Poles. At the next mission, in Pittsburg, some 10,000 confessions were heard. In Brooklyn (St. Casimir's), the missioners found the conditions less favorable. As Brooklyn, Newark and New York are the threshold of America, many immigrants remain there, who have no relatives or acquaintances in the country. A large number of them are indifferent characters, political or semi-professional adventurers.

"They do a great deal of harm among the Poles, especially as they decoy the unwary with the bait of patriotic sentiment, and chill the spirit of faith wherever they are active. Hence our work in Brooklyn could not show the fruit which might be hoped." Yet the great number of Poles in Brooklyn and all over Long Island is steadily increasing, and made the Bishop "regret the lack of Polish priests and add—'The number of Poles here is so increasing that in a short time I shall be a completely Polish bishop.'" Precisely the more highly educated among the immigrants are the most active in spreading socialistic and anti-clerical doctrines by word and pen through such organs, for instance, as the Chicago "Robotnik" ("Workingman"). As very many of the New York Poles find employment with Jews, the atmosphere is doubly disadvantageous.

After visiting malodorous Barren Island, Fathers Janowski, Warol, and Rothenburger entered a new field in eastern Massachusetts, visiting Checopee, where some 3,000 Poles find employment in the mills, Boston, Salem, Lynn, Lawrence and Lowell. The same spiritual disadvantages were met with in this part of the country as had been found among the Polish population elsewhere, especially a want of union between clergy and people—and with one another. Yet the characteristic childlike faith and desire for the word of God—so scantily afforded them—were apparent as well.

Christmas was spent in Cincinnati, followed by Oil City, Pa., Braddock, Pa., Toledo, O., Buffalo, Perth Amboy and Trenton, N. J., and Detroit. The following incident marked the visit to Cincinnati. "As the first star appeared in the sky on Christmas eve," writes Father Warol, "a deputation of prominent members of the parish summoned me with all solemnity to the office. 'We have a present for your Reverence,' remarked the chairman of the committee; and unwrapping a bundle, he took out—what do you suppose?—a pair of shoes! Of course I received the welcome gift most gratefully. But what ever made them think of shoes? especially as the old pair which I was wearing was still quite serviceable, and showed no holes as yet. I found out later that the circumstances were as follows. At a special meeting of the parish committee the following subject was proposed for debate: 'What testimonial is to be given to the missionary in gratitude for his stay with us?' 'As it's winter,' remarked the secretary, 'we had better get him a good pair of shoes.' One of the mem-

bers seconded the motion, and a unanimous vote resulted in shoes. But the explanation is still insufficient; the root of the mystery was this. In a building belonging to the parish, which had been bought in the hope of using it later as a school, a German Protestant shoemaker had established himself and had been for a time behindhand with his rent. By ordering the shoes from him the parish committee thought they could indirectly recover some of their arrears. But the shoemaker was a little too wise, and seeing that it was merely a stratagem on his pocket-book, cut his leather so scant that it needed all my strength and a large dose of powder to get my feet in at all. But God's gifts are to be taken thankfully; and for a long time I paraded the streets in those parochial shoes."

From July 1903 to July 1904 the States of Massachusetts, New York, New Jersey and Pennsylvania were visited again by Fathers Mataushek, Rothenburger, Janowski and Bieda. A two weeks mission in Boston was succeeded by missions in Lawrence, Lynn, Salem, and Lowell. At the request of the missionaries, two resident Polish priests, former curates of Father Chmielinski in Boston, were sent by the Archbishop to Lowell and Salem. The want of suitable Polish priests in these towns had long afforded scope for the "Independdent" agitators, headed by a certain Papon. They failed however in their efforts to thwart the mission in Lowell by getting up a ball on the closing night, nor was Divine Providence disturbed by the printed prayers which they sent to the missioners, asking the conversion of the Polish Catholics to the "Independent" creed. The missionaries had long since observed that these people are best dealt with by silence.

Less gentle means than silence were occasionally employed by the faithful themselves, as is shown by an incident which occurred immediately after a mission given in New York by Fathers Mataushek, Warol, and Rothenburger in November, 1902. Still burning with the mission fervor, a number were celebrating Thanksgiving Day in a Polish saloon. As they happened to be discussing the aggressive plans of the "Independents," they decided to quell the incipient schism in the persons of two "Independents," also present in the saloon. The chief zealot for Catholic unity turned on one of these with a ferocious glare and put the searching question, "Do you believe in God the Father Almighty?"

"I do believe," was the answer.

"Do you believe in the Holy Father in Rome?" The "Independent" hesitated, feeling too helpless to say "No," and yet most unwilling to say "Yes."

"You are silent?"—and here followed threats of words and close encircling fists. Raising his hands as if in prayer, and paling with alarm, the culprit exclaimed, "I believe! I believe; but for heaven's sake let me alone!" One of the number held up a little mission cross. "Look at the Lord Jesus! Kiss the wounds which you, a heretic, have inflicted on Him!" Such a powerful invocation was followed by total surrender. His companion, seeing what was awaiting him, stole out of the saloon, and speedily forgot his new religion.

Of the 3,000 Poles in Webster, Mass., 2,000 received Holy Communion. After Webster the next mission was in Chicago in the Church of St. John of Kanty, "a parish of 12,000 souls. The Resurrectionist Fathers have other much larger parishes in Chicago, and there are some twelve more Polish parishes in charge of the secular clergy. Over 200,000 Poles live in Chicago. A person walking through the districts inhabited by the Poles almost forgets that he is in America, hearing Polish spoken everywhere. Even the mission was conducted in the Galician style. From all the parishes people flocked to the Church of St. John of Kanty, which, despite its very large proportions, could not accommodate more than eight thousand people. Three missionaries wer occupied there. They preached four times a day. The confessionals were unusually thronged. In spite of the fifteen to twenty priests working late every night—for confessions were heard in great number up to eleven P. M.—it was impossible to attend to all the penitents. Twelve thousand people received Holy Communion." After the mission the Fathers visited some of the churches in charge of the Resurrectionist Fathers. Each church has a Polish parochial school in charge of sisters. In the parish of St. Stanislaus, numbering some 30,000 souls, 3000 children attend the school.

After a triduum at St. Adalbert's in Detroit, (with 6000 Communions) came a two-weeks mission at St. Lawrence's in Philadelphia, where live some 40,000 Poles, mainly from Galicia and Prussia, followed by an eight-day's mission in South Amboy, N. J. The year was closed by parish work at St. Adalbert's in Philadelphia. From January 23rd to June 20th missions

were given in Camden, N. J., Baltimore (Holy Rosary), Elmhurst and Floral Park, L. I., Wilkesbarre, Mt. Carmel, and Scranton, Pa. Of Baltimore Father Janowski writes: "The extraordinary enthusiasm of the people reached such a pitch, that the church, including the sanctuary and sacristy was completely packed, and even men fainted from the excessive crowding. Those who had fainted and were carried out of the church did not go home after regaining consciousness, but heard the rest of the sermon at the door or through the open window. As it was the middle of winter, the clouds of heated, vapor-laden air poured out through the open windows, so that a passer-by, noticing this phenomenon, thought that the church was on fire, and was about to summon the Fire Department. One evening, just before preaching, I made my way from inside to the sacristy, which was packed with men. They had great trouble in opening the doors for me, but it was very fortunate that they were opened, since at that very moment the floor of ths sacristy began to give way. One of the large pillars began to bend over, and was just on the point of falling on the heads of the dense crowd. I told some of the men to hold up the pillar, and the rest to get out of the sacristy as quickly as possible through the open door and window. Thus we escaped disaster. After leaving the sacristy the people heard the sermon out of doors through the open windows. During the mission, 4000 people approached the holy table; and twenty families and some unmarried persons renounced the "Independent" schism. At the close we organized a procession with the mission cross, in which about 12,000 persons took part."

"Scranton, Pa.," writes Father Janowski, "is one of the three diocesan cities of the 'Independent Polish Church.' In Chicago resides Kozlowski, who was made bishop by the Jansenists in Buffalo; a special branch has been formed by Kaminski, the pseudo-bishop, who is not even a priest. Here in Scranton the third branch of the Independents has been formed by Hodur, who was expelled from the seminary in Cracow and ordained priest in America. In order to enhance his sect with the glamour of patriotism, he called it the 'National Polish Church,' entitling himself its 'Administrator.' Father Zychowicz—the Polish pastor in Scranton—saw the reproach this cast on the true national Polish church, which always has been and remains the Catholic Church with the Bishops and Pope of Rome at its head.

After securing the approval of the Bishop of Scranton, he brought the case to court, claiming that Hodur had no right to use for his sect the title 'National Polish Church.' The suit was protracted. American judges and lawyers had to study the history of the Catholic Church in Poland. Finally Hodur yielded. He was only allowed to call his sect 'The Reformed Polish Church.'" Despite his activity, Hodur has largely defeated his purpose; and many of his followers have returned to the Church.

During the same missionary season of 1903-1904, Father Warol was active in different parts of Pennsylvania, visiting in 1903 Ridgewood, Gallitzin, Pittsburg, Everson, Elmhurst, Johnstown, Minersville, Reading, Manayunk, Mt. Pleasant, New Philadelphia and McKeesport. In the first half of 1904 Father Warol was occupied with the Poles, Slovaks, and Croatians in the neighborhood of Cleveland and Buffalo.

Father Warol's experiences in Gallitzin, Pa., are not without interest. After his vacation in Cleveland he was requested by Bishop Garvey of Altoona to come to Gallitzin, because of the Independents there at work. In this town he found lamentable conditions. About 1000 Poles, destitute of any pastor, were assailed by a Polish preacher, a certain Radziszewski, who began to build an "Independent" church, and bought a field for a cemetery. He had all the property registered under his own name and that of a few of the more well-to-do Poles. People contributed readily; the men helping to build the church, the women preparing the altar linen and candles. Help was given from all sides with zeal worthy of a better cause.

Father Warol stayed with the English priest, Father Deasy, and began the mission in his church. "As soon as Radziszewski heard of this," writes Father Warol, "he arranged for a mission on his own account, procuring the pseudo-bishop Kaminski from Buffalo and several preachers of like stamp. My friends brought me this news in alarm. I asked them, 'How long is that mission to last?' 'A week,' was the answer. 'Then we will extend ours to two weeks,' I replied, being certain our opponents would not hold out, since they are as averse to hard work as they are industrious in collecting money. Thus it turned out. Before the end of his mission, Kaminski, disgusted at the small number of his hearers, departed in all humility. Before my mission

was over even the intruder Radziszewski showed the white flag."

"For the close of the mission I invited Bishop Garvey and the neighboring American priests, fifteen in number, among them the Vicar-General, Mgr. Boyle. The Bishop blessed the mission cross solemnly, and afterwards we conducted an imposing procession with the cross around the church. This labor tired me excessively—I could hardly remain on my feet—but God's blessing was evident, so evident that the Bishop repeated several times, 'Too good to be true.' Soon after both he and the Pastor, Father Deasy, sent a check for $100 to Father Rector (Zahm) in Cleveland, with the request that I might remain until he could find a suitable Polish priest. I remained—with interruptions—for two months, through June and July, busying myself with some hardened parishioners, who were bent on persisting in their insubordination, although the greater number were now reconciled. I visited these separatists at home. Women caused me the greatest trouble. Among others, one 'Independent' woman, thinking that I was coming to her house to collect money, abused me furiously. 'I don't know whom to believe now-a-days,' she cried with a strident voice. 'I gave him (the 'Independent' pastor) money; I made him a beautiful altar cloth; I melted candles for him; and now they say that he is a heretic!' During this frantic declaration she brandished madly from side to side the broom which she held in her hand; I thought she would sweep me out of the house together with my companion, a prominent parishioner. As the latter came to the conclusion that this alarming conduct of the Polish Xanthippe was lasting long enough, he threw himself upon her, and wresting the broom from her grasp rendered the good woman helpless. I waited peacefully until everything had subsided. But when she had once convinced herself that my quest was not for alms but for her spiritual profit, she made a fervent apology, and even kissed my hand, still looking at me, however, a little out of the corner of her eye. 'Ad captandam benevolentiam' I praised the neatness and other commendable features of her home, and asked, 'Where do you come from, Mother?'

'From Swientzan in Galicia.'

'Then you certainly know the Very Rev. Canon Krementowski?'

'Yes, I know him; he was our pastor;' and she began to herald his glories.

'Write a couple of words to him, telling him what has happened in Gallitzin, and ask him for an answer.' She agreed to the proposition, together with her obedient husband and others from Swientzan. A reply came in due time from Canon Krementowski, who told her and his other former parishioners to obey the Father Missionary. Everything turned out well. A few times after this, when travelling through Gallitzin, I visited our people, to help them to persevere, until a priest arrived from Europe and took charge of the new Polish parish: the Rev. Paul Brylski, whom I had recommended to the Bishop. He is there now, working zealously, and has built a handsome stone church and a school. Knowing Italian he is able to help the great number of Italians who live there."

While at Gallitzin, Father Warol gave a triduum to the Polish settlement at Baker's Mines, Blair Co., Pa. The honest proprietor of the local hotel, Mr. John McGuire, allowed his guest no payment for the few day's stay. "I must acknowledge," writes Father Warol, "that although I did not open my hand for a single cent in Gallitzin or its neighborhood, and was extremely cautious in accepting even stipends for masses, and refused constantly, in spite of all begging, any such offerings on sick calls, nevertheless so many offerings and alms (from the Irish as well as from the Poles) were put into my pocket, that I had to warn the people to restrict their generosity and have some regard for the future, so as to have a sufficient supply for the coming permanent pastor."

Were any further testimony needed to the immense value and importance of these missions, many instances could be multiplied by all the present laborers in that field, Fathers Boc, Warol, Bieda, Beigert, Bümann and Pustkowski; for the same work is being continued. Though the laborers are few in so vast a harvest, their work will doubtless continue to bring even more abundant fruit, as from year to year the conditions grow more favorable for the hearing of the gospel.

MISSION PARAGRAPHS.

To our Fathers be the honor and glory of initiating the Lenten retreats for men in Boston. Imitation is sincerest flattery, and the imitation is City-wide. And in spite of the fact that the retreats between Passion and Palm Sunday are preached in many churches the crowds that fill Upper and Lower Church of the Immaculate increase rather than decrease. Here it is the month of June that these words are written and echoes of last Lent's retreat are in the memories of many. It is the writer's fervent wish not to be personal or offend the modesty of one of the preachers when he recalls meeting a group of men who went from Dorchester every night to hear the sermons, and repeats their spontaneous eulogy—"Say, Father, do you know Father O'Kane?" I replied that I had more than a long distance acquaintance with him. "Say, Father, isn't he a cracker-jack and a corker. He gets tight hold of your heart every time"—"and your pocket too"—added another with the smile of one who knew.

Our Fathers preached the Lenten retreats in East Boston, South Boston and Charlestown. In the Church of St. Francis de Sales, Charlestown, Father James Supple, pastor, the retreat was given under the auspices of the Holy Name Society.

Fifteen hundred men morning and evening make an inspiring audience, and their faith and sacrifice were edifying. The Holy Name Society is a great factor for quarterly Communion but the men who ought to receive oftener fail to see the distinction between corporate and individual action. At times it is hard to get some to frequent Holy Communion monthly. "Father dear I cannot go monthly," said one with a charming misuse of County Mayo accent (God bless him!) "Why not?" "Because I belong to the Holy Name and the rule is to go every three months." Then assuming a winsome professional air the voice of The Man in the Box waxes eloquent with the difference between a rule of a Society and one of individual life. This is a misunderstanding which partially destroys the effectiveness of the Holy Name Society. Monthly Communion and more frequent Communion are not fostered, and the idea becomes fixed that to advocate other than quarterly Communion is near-heresy or piis auribus offensivum.

There is great joyousness in the penitent's heart when bidden to receive often. It is an unexpected pleasure—a boon long desired. The stock objections are "But, Father—I'm not good enough" and "I never did this before in my life." Sometimes you will hear "Father, but what if I curse at the horses" or "I'll get mad with an A. P. A. who works next to me" or again "Father, I'm working in a shop where I have to hear bad talk." Surely there is a delicacy of conscience which makes us marvel at the goodness of life in very adverse surroundings.

During the Passiontide retreat in Charlestown a good old fellow was told to receive Communion the rest of the retreat. His reputation for lurid language and explosive epithets beat Homer in his struggle to fill in a verse. The first day he announced to his fellow workmen that the Father—God bless him—had told him to go to Communion Thursday, Friday, Saturday and Sunday. "I towld the Father that I nevir done that in me loife—but he said, sez he, that I was owld enough to begin, and boys I'm goin' to begin." So they all conspired to test him. One walked on his unwonted shiny shoes, another took his tools, some jokingly said he couldn't keep it up, and as a climax one knocked his pet T. D. out of his mouth. This self-appointed board of inquisitors tried all day to shake him in his good resolution, but didn't succeed. He remained firm that day and the rest of the week, and he who generally made the air blue worked the week through in the soft upper ether of silence, though not of peace. After the General Communion on Sunday his companions gathered round him and congratulated him, and when they walked away, leaving him alone with one of the Fathers, he said: "Only oncest I said under me breath to thim all that they cud go to hell—was that wrong, Father?" "Not as long as they didn't go," was the answer. Surely his good angel marked a victory to his credit.

The late and lamented Bishop Stang erected a new parish in Fall River and placed it under the protection of his patron, St. William. The pastor, Rev. Patrick McGee, is a graduate of Holy Cross, and like all the alumni, a loyal advocate of the College and a steadfast friend to the Society. He had just finished his house and the basement of the church and called for a mission. The present Bishop—Bishop Feehan, was

courteous and very gracious in granting faculties and delegating us in ordine ad matrimonium for those poor senseless ones who got into a tangle since the new Easter laws.

The new parish of St. William is on the edge of the city and is composed of the fringes of three parishes. Being almost equidistant from the three, many couldn't solve 'The Lady or the Tiger' problem on Sunday mornings and at Easter time, so awaited the solution which came in the building of the church.

A mission in a mill city is a continual story of sacrifice and practical faith. The working hours are from 6.30 A. M. to 5.45 P. M. To attend early Mass, receive Holy Communion, and await the instruction, which many have to miss, mean that they rise at 4 o'clock, then a rush home for a hurried breakfast and off to work. Many bring their breakfast and eat it in the mill, and some gladly go without their breakfast to enjoy the privilege of receiving Our Lord in Holy Communion who rewards so amply their loving sacrifice. Spiritual writers could find in these mill-workers' lives touching and effective lessons to teach consideration, the bearing of daily ills, and the making of greater sacrifices to souls more favored. A mill hand in the vocabulary of some has a forbidding definition. Some think that original sin and its effects are the exclusive property of the poor and the worker. True, all are not daily communicants, but their lives compare most favorably with those who are far removed from the endless whirr and rumble of spindle and loom.

The bridge tender must have been an A. P. A. and an observant one, too, who remarked as he saw the early morning crowds going to Mass—"Well that beats hell." One is reminded of the Dublin gavery's answer on a similar occasion to a Back Bay bigot who saw the big crowds coming out of the Catholic Church in Dublin—"Well, that beats hell," said the Yankee. "That's the intintion," replied the descendant of Irish kings.

Fall River went dry during the mission. It would be a sophism worthy of a Froude to attribute this dryness to the mission as an occasion or as a cause. The Fall River that went dry was not the river that flows from Watuppa Lake and empties into the Bay. It was

the political and social Fall River that started its twelve-month career of ante-bibulousness under that puritanic system of prohibition, which does not prohibit and a reform that develops deformation. It may be doctrina proxima hæresi in the minds of some thus to speak, but for fanaticism, unchristian sentiment and intemperate speech the political prohibitionist takes the palm. And when one sometimes finds a combination of brewers advocating prohibition in certain places to crush out a more successful rival in wet towns then one doubts of the single mindedness and high morality which actuate the preachers of an enforced and universal restraint. Sed his non erat locus.

Fall River is named from the stream which flows from Watuppa Lake, falls down a miniature chasm under the City Hall and enters the Bay. The water of Watuppa Lake is as nearly being chemically pure as could be found free in nature, and in such quantities, as is admirably adapted for bleaching the cotton fabrics which are spun on the famous Fall River looms. A bleachery is a magnified laundry, or an old time Monday wash-day extending over the whole year, Sundays and Saturday afternoons excepted. Forty million yards of fabric are bleached every year—in the bleachery visited—and the whole process includes every step from the first washing to the stuff rolled in attractive paper ready for the retail trade. Starch is a sticky stuck up subject, but the Superintendent remarked that his chemist, a graduate of the Massachusetts Institute of Technology, discovered a way of preparing it which saved $20,000 the preceding year. When you try to button a well-starched collar or shirt hereafter, think of the thriftless laundress. There are cotton mills, print mills, hat factories and absorbent cotton factories in Fall River. When all these industries are in operation prosperity reigns; a strike means suffering for the worker. The weekly working schedule is fifty-six hours. A law which will become operative next year makes the week's work for women and children fifty-four. This law was cleverly drawn up and adroitly avoided mention of men else it would never have passed; men will gain by it, for the men depend upon the children for the preparation of the material—without them the work stops.

Labor interests are watched by men who are skilled in all departments of cotton production. The cotton

markets of the world are studied daily by the experts of the labor unions and a sliding scale of wages is the result of the average price of the markets. The wages are always inversely as the price of cotton; the struggle of the labor experts is to protect the sliding scale. The best cotton comes from Egypt, for its fibre is longer and stronger. To watch a bale of cotton dumped into the steamer, ginned, cleaned, carded, turned to thread; then the thousands of threads woven into cloth is a glory of human ingenuity and makes one happier for two hours in Fall River than a cycle in Cathay.

The making of a soft or derby hat is another mystery. Few know that in the making of a good derby hat, no shoddy hats, but really good felt hats, the fur of two rabbit skins is used. The pelts come from Australia, Russia and California, and the Australian rabbits have the best fur; so this may explain why hat wearers become as mad as March hares.

The Blessing of the Babies is a great attraction at the mission. It is a gala afternoon for mothers, babies and the children who were too young to make the children's mission. Some of the papers which contained splendid photographs of the mothers and babies called it a Baby Show. Rather let it be called the charge of the infantry—most are in arms, and defend the breastworks gallantly. The deep faith, instinct and Catholic solicitude of the mother bring to the church every baby of the parish and of the neighboring parishes, also.

There are babies strong and babies weak
Angry babes and babies meek
Wakeful babes and babes who sleep
Babes who climb and babes who creep
Babes that smile and babes that bawl,
Yet, mothers' darlings, babies all.

They are all the tender "Christi flores," and have a right by baptism to be in their Fathers' house, and the Church approves of this by that beautiful blessing in her ritual "Benedictio Puerorum Qui in Ecclesiam inducuntur." The main altar and Our Lady's altar are decorated with flowers and lighted candles; for after the blessing mothers and children are dedicated to Our Lady. The children's choir usually does the singing, for the good old fashioned hymns can be joined in by the mothers and the members of the junior choir rather enjoy the treble accompaniment by their screeching brothers and sisters in the church below. A short talk on the love

of Our Lord for children, the glory of motherhood with congratulatory words on the absence of race-suicide in the parish is followed by the reading in Latin of the ritual's prayer for the blessing of children. The preacher gets out of the pulpit—trying to avoid the babies who may have climbed into it to be nearer the source of eloquence—and goes through the church sprinkling all with holy water, the choir sings, and is supposed to be heard, for the holy water has a sizzling effect on the fomites peccati. If Caruso or Tetrazzini heard the piercing notes from some of those infantile throats they would grow green with envy. Many mothers look upon this asperges as de essentia benedictionis. They hold the rebellious baby to get a generous aspersion, and the young revolutionary breaks out into anarchistic roars. Returning to the pulpit the blessing is read again, but in English; then follows the dedication of mothers and babies to the Blessed Mother. A hymn closes the service. One must make a strong act of the will not to be unnerved by the crowd of restless, crying, and cooing babies. When the body of the church is packed, then the sanctuary is invaded. At one mission the place of honor was given to a mother and her triplets—that place was the Episcopal Chair. The Father remarked that a vocation to the purple might be the result. "Pardon me, Father, they're girls." The appearance of the speaker in the pulpit has a sedative effect on some audiences of babies. They look upon the Father in the pulpit as a huge plaything, a Jack-in-the-pulpit, and they are quieted, but only for a time. The ten thousand babies at a certain mission were seemingly hypnotized by the preacher in the pulpit, but when he finished, the jumble of andantes, con spiritos, fortes, fortissimos, vivaces, and maestosos beat all the Wagnerian thunder in the Niebelungen Lied.

It is rather disconcerting to meet with a lusty lunged child, who, when the service is going on and the silence quite audible, holds out its little arms and shouts Da! Da!! Da!!! Da!!!! The Father, potent, reverend and grave, fled to the sacristy and there thanked heavens he was a celibate. Not satisfied with the general blessing many mothers bring their afflicted babies and children to the altar-rail for a special blessing. The scene is a repetition of the Gospel Story, and the faith of the mothers is sincere and deep, and, oh, so touchingly pathetic, and in some cases, one feels so humbled when after a few days a mother comes to thank the Father for

the cure of her suffering child. At one blessing a mother asked a special prayer for her little baby, who was what is commonly known as a blue baby. One whose heart action is irregular and blood circulation poor. Two days after the woman brought the baby to the house. Its color was normal, and the delighted mother said she had slept the past two nights, the first good rest in a month. True, cynics may smile and say that it would have happened without the blessing. At any rate it came to pass after the blessing to the great joy of the mother and as a reward for her faith, which was the "faith of the Bréton peasant's wife" for which the devout Pasteur prayed without ceasing.

A great feature at the missions is the Holy Hour service on the Saturday evening of each week. It is an hour's reparation to Jesus in the Blessed Sacrament, and the fervor, piety and large attendance are most gratifying. For the men especially it bridges over from Friday night to Sunday morning and keeps them in good dispositions. The people are asked to contribute flowers for the service, and the lights and flowers make a becoming setting for Jesus, Lover of Souls. The services consist of vocal prayer, congregational singing—as far as possible—three short talks, and Benediction of the Blessed Sacrament. Nearly all have gone to Confession by Saturday night, and receptive to the loving influence of the Sacred Heart, all, like prodigals, apologize and adore, and receive words of comfort from Jesus the Consoler.

It was a welcome change from the hot confinement of a city to the cool, fresh meadowlands of the country.

Missions had been announced in Leonardtown and the dependent parishes, so thither we wandered. Some took the water route, others the land.

The highlands of the Upper Potomac are fair to behold, but like all joys they are fleeting; and then the night comes when meditation beneath a starlit sky and over phosphoresant waters lulls one's senses Letheward, and then to your berth to sleep, "perchance to dream," and perhaps not, aye there's the rub. For the cacophony coming from below decks of the intermittent bleating of sheep and bellowing of motherless calves; the asthmatic wheezing of the steam exhaust pipe under the berth, together with the aromatic fragrance of bone

fertilizer would have been an antidote against Socrates' falling asleep after his last hemlock "frappe."

Of those who came overland via the "M. L." the "Mechanicsville Limited," well, cur multa dicam? They reached their destination finally, and vowed to return via wireless.

The missions were very consoling, and the piety and sacrifice of the people were splendid proofs of the zealous care of the Fathers of the present and the past.

White and colored came from miles to attend the exercises, and this in a section where the roads are not Romanesque and trolleys are unknown. The rains were frequent, the roads were heavy and the "runs" overflowed the roads. One poor darkey was met going into church for Mass, and he looked as though he had fallen into a mire. "Why uncle what's the matter with you? Did you fall overboard?" "No, Father, not exactly, but the 'runs' were deep and I waded through them; for I wanted to go to confession mighty bad and receive Holy Communion." He had walked eight miles, was wet above his waist from wading through the "runs," and was going to walk back eight miles, and then work till sundown.

Two little white girls, twelve and fourteen, walked eight miles every afternoon to attend the children's mission. On the Communion Day, the younger made her First Communion. They walked eight miles fasting. The poor little ones had started home before we had a chance to bring them into the Sacristy for breakfast. When they came in the afternoon for the close of the children's mission they were asked why they had gone home fasting. "Mamma told us to hurry home," said the elder—the little motherwise maiden—"for she had a First Communion breakfast ready for sister." The mother was a widow, and poor, and she recalled other days in her life when her own First Communion Day in a Convent school was filled with the sunshine of plenty, and now even though her heart were heavy, she would smile through her tears and brighten the day when the King came to her child.

Smiles often follow tears. One old colored man, of the Uncle Tom type, assured the writer so volubly that he was glad the "machinery Fathers" had come, as he had been making so many "rebolutions" to be better.

During a lull in the confessions one afternoon a dusky Amazon, leading her timid child by the hand, drew aside the curtain at the screen with—"Is you dere, Fader?" "Yes, here I am," he answered. "Well, Fader, dis is dis yeah chile's first confession. Now chile kneel down thar and talk to de Fader through dat sieve, and don't ferget to tell him dat you sassed yer mammy." This was a good example of confession by suggestion, or maybe, by coercion.

After the Stations of the Cross another day, a dainty fairy Lillian of ebony hue and two hundred and fifty pounds of mortality came up to the altar-rail, and meekly said: "Will you kindly 'roll' me in the Scapular?" "Roll you!" queried the missioner. "Yaas, you know what I mean. Kindly 'investigate' me in dese," and she held out a pair of Scapulars. And she was "investigated."

TELEPHONE CENTRAL AS A MISSION HELPER.

The early Mass goers at a mission generally go singly, or by twos, or threes. To have them come like delegations is quite out of the ordinary. Hence amusement and edification were caused during the men's week at a mission preached in St. John's Church, Binghamton, N. Y., by some men coming to the early Mass in platoons. "How do you manage to get up and where do you meet?" are the questions. "Its the easiest thing in the world, Father, to meet, but"—and here he aroused my sympathies—"its harder to get up. But we manage that. We left word with Central to ring us up at 4 o'clock. That 'phone bell keeps ringing until someone answers it. Everybody in the house is awakened from the baby to the dog. The fellow that has no 'phone is called by the one who lives nearest. We meet at the fire-house, and all march to Mass. The sleepy head that doesn't fall in for the early morning march gets a 'roasting' from his friends that day, and a 'merry-ha-ha' the next morning when he takes his place in the line."

St. John's, where the mission was preached, is a new parish formed from St. Patrick's and St. Mary's. It is situated across the river on the south side, which will become in a few years the most attractive residential

portion of the city, and this means a great deal in a city which is called 'The Parlor City.'"

A most noteworthy fact was the almost entire disappearance of the brogue in the speech of the older folks born in Ireland. There was an absorption of the brogue by the broader vocalic effect, noticeable in upstate New Yorkers, and a mouthing which was anything but pleasant.

One was sorry to lose this lingual flavor at the confluence of the Chenango and Susquehanna, so reminiscently called "The Meeting of the Waters."

ST. PETER'S, JERSEY CITY.

"Work through the Sodalities," is and ought ever remain a Jesuit Shibboleth. The splendid result of the mission at St. Peter's, "The Farm St. of Jersey City," (I quote) was a good proof of this corporate work, and too much praise cannot be given the Fathers Directors, past and present. True, the parochial school is not to be passed over, but as it is sodalitial in its work it can be named as such.

Of course we have no desire of saying that the effects of original sin are not found, or that primitive innocence reigns even in Jersey. But the remarkable Catholic instinct, faith, and simple docility were gratifying evidences of zealous directive influences and the growth of a family spirit which unifies the parish.

To point a moral during the children's mission a good simple story is necessary. In fact even to grown up children an apt story or illustration acts like an electric shock to enliven and to retain. The children will always let you know most unconsciously that your dogma is too soporific, they simply yawn. Throw into their yawning mouths a "Once upon a time" and mouths close, eyes open, and the restless are quieted.

For an illustration of the effect of bad example the threadbare story of the bad apple in the barrel of rosy-cheeked ones is like the invalided apple itself, stale, flat and unprofitable. It occurred that chemistry might lend her aid. Genial and willing Father Marley Collins was appealed to. We give his witty answer as it deserves a place in the archives.

DEAR FATHER ENNIS:—

The following is the composition of the chemically Pure Boy:—

Ferric Chloride and Water.

And as the bad boy usually deserves a "tannen," you will remember that his composition is:

Tannic Acid and Water.

A small quantity of this last is like the ferment of Scripture, but in a bad sense; for it will corrupt a large mass, making

Tannate of Iron—Vulgo Ink.

Chemically yours,

P. M. COLLINS, S. J.

A large oxygen globe was filled with ferric chloride and water—this was the good-boy, or good-girl group. A fish globe would do, only carefully remove the fish, else you might perform a miracle of turning gold fish into black bass, when you poured in the tannic acid.

Have the tannic acid and water in a test-tube. This is the bad-boy or bad-girl group. At the climax of your peroration wherein you are fervidly telling the effects of bad example pour bad-boy group into good-boy group, stir with a glass rod, and you have given a memorable and concrete lesson of a great truth, and then some bright-eyed lad may say in a stage whisper as a front rower said on this occasion—"Gee whiz—dat's ink." And the future Remsen was right. The Horatian principle "Segnius irritant animos," etc., is correct, no matter if applied to a Grecian tragedy or a simple mission for children.

This suggestion is thrown out with the hope that some of our chemically inclined brethren may take the hint and use the illustrations in their children-talks.

The Instruction Class is one of the most consoling and fruitful works of the mission. It is for Catholics and non-Catholics. Some few pastors resent its beginning as a reflection on their pastoral care. They know from the census, so they say, that all their parishioners have made their First Confession—Communion, and been confirmed. But when a large number comes to the class as the result of repeated and insistent counsels from the pulpit, the pastor is slightly chagrined at the showing and admits the necessity of it. Few parishes have permanent resident parishioners and since the last census new families have moved in and the ever evasive

boarder has folded his or her tent elsewhere and silently stole in. Even among the permanents embarrasment or fear has kept from pastor or curates the knowledge of the non-reception of the three C's—Confession, Communion and Confirmation. The grace of the mission and a stranger attract them, and the negligence of earlier years is thus corrected.

The method adopted varies with each one's own views—and the length of the mission. An effective way is the following: Sign of the Cross, Our Father, Hail Mary, Apostles' Creed, Confiteor, and Act of Contrition in concert before and after the class. Those, who have been remiss in their prayers, start again; and those who do not know their prayers, learn them. For apart from a disjointed and falsely ending 'Our Father,' few Protestants are graduates in memory prayers.

The smallest Catechism is used. Too much printed matter confuses the tired work-day eye and the living voice explanations are more vivid and lasting. The Father in charge of the class reads the question, the class answers in common. Then a simple commentary on the answer is given and so on to the end of the chapter. Stories and illustrations are as desirable with the old as with the young, and the patient interest shown by the earnest members of the class wins confidences and the gratitude for kindness extended is often touchingly pathetic. Questions are very seldom asked by the listeners during the class. Time for questions is not assigned.

The class is told that no formality is necessary. "Ask any time and any question" is the motto. But when at the end of class the question is put—"Are there any questions?"—the hush is that of a Sabbath morn of long ago when our distinguished Professor of Hebrew used to pay a tribute to our intelligence by asking—with a twinkle in his eye—"Are there any questions?" and most of us didn't worry nor care if the word was the hiphil or "whatell" of the verb.

It is the decided opinion of the most experienced Fathers in the Band that the Instruction Class is more productive of lasting results on non-Catholics than any formal mission to non-Catholics. Statistics would prove more permanent effects from the class than from set sermons on questions generally treated in such missions. Then questions come in their natural order during the explanation of the Catechism and the inquirer sees in

black and white what the Church teaches, and sometimes cold black type is a more potent argument with some than the fervently spoken word.

"Why don't you go to some of the sermons for non-Catholics" was the question put a New York lawyer who was under instruction. "Pardon me, Father," said the gentleman, "for the seemingly implied accusation of insincerity against the preacher, but when I want my doctrine straight I go to the sermons for Catholics or the class, as there's a lurking suspicion that I am getting diluted dogma, and you know I take mine straight."

There's more individual instruction, personal contact and friendly intercourse in the class than could ever be obtained between pulpit and pew. Not only are doctrinal prejudices removed but the personal prejudices against priests which many have from ignorant bible thumpers or from early environment. Short historical talks on the different sects are startling to them while the great truths of religion and the idea of the supernatural are perfect revelations. It is pitiable to see the blank ignorance even among Catholics who come to the class. The sign of the cross to some is an enigma and the Our Father a mere memory. The big sermons, of course, must be given—as speeches must be made in the Senate Chamber and the House—but the real work—to continue the illustration and except the Confessional—is done in the Committee room, or Instruction Class.

It is a fair question to ask—"Do you stick?" Aside from their own responsiveness to grace their perseverance depends on the care and zeal of the Pastor or Curate to whom names and addresses are confided at the close of the mission.

The continuation of the class after the mission for one night every week is a great help. To mention one instance of the "Sticking quality" of Converts the writer visited a post-mission class and found that not only had the Converts "stuck," but the class from seventy-two Catholics and non-Catholics had increased to two hundred and twenty, and they were neither of the airy fairy Lillian type nor the ancient order of maidens.

NOTES FROM VIGAN.

REV. AND DEAR FATHER;
P. C.

VIGAN, March 24th, 1909.

A few words on my trip to Pilar, a trip that only causes the renewal of the cry "Send us priests." In answer to the earnest plea of a former Knight, I go to Abra during the Christmas holidays. "Come," the young man had written, "if only to show yourself, for the protestants say there's no such thing as an American priest." I wished to start the day after Christmas, but the kind charity of Superiors would not permit me, as they have the nice custom of celebrating the feast days in the community and St. John's day fell on Sunday. I took advantage of the interval to go to Magsingal on Saturday. This was the first time I had been there since May. Last year through the kindness of Mr. Denis, I could change the afternoon class, and go once a month. More class work this year made this change impossible. We were repaid for our journey by one hundred confessions. On Monday I left Vigan at 7.30, and after an hour and a half hard ride over the rocky and sandy bed of a dried up river came to Nagsambaram, where I was to take the *valsa* for Bangued Abra. This valsa is nothing else than a raft made of bamboo canes, with a small "shed" not high enough to permit a person to stand, in the middle to protect the passengers from the sun. The method of propelling the raft is curious; sometimes the *valseros* use poles to push it along; at other times they get in the water up to their waist and push, or walk along the bank of the river and pull it along by means of cane ropes. All day long these fellows work without a minute's intermission, and it was 5 o'clock when I reached Bangued. I was warmly welcomed by Father Espiritu, a great friend of our Fathers here. He had made all arrangements for my trip to Pilar, for Pilar is part of his "parish."

At half past seven the next morning we started on horseback for Pilar. It was my first experience on horseback, and I looked forward to what might happen with some apprehension; but I was in the hands of my Guardian Angel, and went ahead. The Father's coachman, a Sacristan, one of the boys of the Seminary, who lived in Pilar, good Father Espiritu and myself formed the party. Meanwhile two other Sacristans had gone

ahead carrying the altar goods on their shoulders. After a half hour's ride, on which I was a splendid rear-guard, we reached without accident, the foot of the mountains amid which Pilar is situated. From that point on, the road was little less than a foot path cut through the hills, choked with big stones, and constantly ascending. The remains of the last baguio were visible in trees lying across the road, from one side of the hill to the other, and to prevent injury to face or head, necessitated constant watchfulness. After four hours of this travel we reached Pilar, at 12 o'clock. I felt great compassion for the good father, for he was to return over the same road that evening, so as to celebrate the patronal feast of Bangued the following day. Pilar is a town of some 250 houses, with probably 700 or 800 inhabitants; formally, i. e. before the American occupation, it was a town of some importance, and its church was the centre of much devotion. Now church and town have disappeared, for the Pilar of to-day is not the Pilar of ten years ago. The large church was burnt or destroyed by the Americans, probably to prevent it from becoming a fort of the insurrectionists, and the town of Pilar itself was burned by these Filipino insurrectionists. The church to-day is nothing but an old "shack" or hut, oblong in form, and without doors or windows. When I said Mass the next morning I felt I was in something of a Bethlehem. I had sent word through the village that I would hear confessions in the afternoon, but none came. In the evening the Presidente and the Justice of the Peace came to see me. About 5 o'clock I went to the Presidente's house, and we gathered in some of the children, whom I taught the "O Maria" and the "Ti Catecismo." The latter was sung during the Mass the next morning.

I did not need a bell the next morning to awake me, the *cold* roused me about half past two, and until half past six or seven it was really chilly. So if there are some who would like to come to the Philippines, but are afraid of the heat, they can here find just the temperature that suits. At six o'clock I went down to the church and found the two Sacristans wrapped up in their sheet, fast asleep near the altar. They jumped up at once and went out to ring the bells. It was nearly 7 o'clock before the people began to assemble. I heard some twelve or thirteen confessions. After the Communion, I preached in English, the young man from the seminary, Miguel Bosque, who was my "Fidus

Achates" during my stay in Pilar, translated into Ilocano. After Mass, I invited the children to the house of the Justice. Some twenty came accompanied by their mothers, and we had another repetition of the hymns and an exhortation to the elders to send their children to Catechism every Sunday.

The young man who had been the prime mover in this visit lived in a more distant town, Balaoag, and arrived about three o'clock to conduct me there. At half-past five we started again on horseback, and again over a mountain road, if anything a little more steep than those of the preceding day. Below in the valley lay three good sized villages: Lumaga, Villaviciosa and Villavieja. The former Tinguianan and I think the second more than half Tinguianan. Secluded though they are, shut in by the mountains though they are, Uncle Sam has his school houses there, and, also, the protestants their agents. In the former is a resident native protestant minister, and if in the latter there is no resident minister, they receive the "spiritual" care from itinerant preachers. How sad to see how helpless we are, to see the people snatched away from us before our eyes, and we unable to help them. There is one boy from Villaviciosa studying in the Vigan High School. He is a protestant and lives in Lord's house; I suppose he will be one of the "evangelists" when he returns. We reached Balaoag at 7 o'clock. The pueblo consists of some seventy families, their houses scattered on the mountain side. There were no signs of preparation for Mass the next day. I think our Sacristans had not yet brought the altar and the articles necessary for Mass from Pilar. Two families came in to visit me, and by means of Miguel we had a little explanation of Catechism. Among the visitors was a girl of sixteen who had been a protestant; her parents brought her to see me, hoping my talk would change her religious beliefs. I cannot flatter myself in any way that my talk had the desired effect, but as a matter of fact the young lady made her first confession the next morning. I had explained as well as possible the evening before all that was necessary for confession. As I said I do not think my talk had much to do with her change of belief. I am afraid that the sadness of it is that many of these young people are so ignorant of their religion that they have no faith at all. They know they are Catholics, they know the name Catholic, but if a minister comes along, they are willing to put on protestantism as they

might try on a new dress. If some one knowing our religion well could reach them before they are thoroughly inoculated with protestantism there would be no trouble getting them back.

About half past six the next morning, the young man who had invited me, began to arrange the altar in an adjoining house. I meantime had heard some dozen confessions in the house where I was stopping. After about an hour's work at the altar, the committee determined to change the place for Mass, and used the "floor" of the old school house. I say "floor" because that is all that remained of it. A few posts were also left standing and to these sheets were fastened to shade the altar from the sun. This improvised church was on top of a hill, and I'm afraid some of the people in the vicinity satisfied their devotion by hearing the mass, or at least looking on, from their windows. Perhaps eighty, of whom there were some forty grown people, surrounded the altar. There were seven or eight Communions. After Communion, I preached in English, my friend, the Knight of the Sacred Heart, translating it into Ilocano. I cannot say there was much interest generally manifested in my visit, but yet what can be expected where there is so much spiritual destitution. While the visit was not without some spiritual fruit, it will at least prevent the protestants from declaring that there are no American Catholic priests. I wanted to baptize some five or six babies, but the Sacristan did not bring the baptismal water, and as the infants were all in good health, I left them for another visit.

It was near 12 o'clock when I left the little settlement of Balaoag, and returning more slowly to Pilar reached the latter place about half-past one. Toward evening I went down to the little church and found a dozen people waiting for confession.

As the 1st of January was a holiday, and some of the people from outlying districts expressed a desire to hear Mass, I determined to say two Masses. The first was at 6.30, when there were thirteen Communions. Here again after Communion I preached in English, Miguel translating. After Mass, there were several waiting for confession. I heard ten or twelve, one of a person who had not confessed in ten years, but who was unable to receive Communion, having drunk some water before leaving home. I read a short Ilocano sermon which I had already used in Vigan. I found the people more attentive than when I spoke by an interpreter. With

the work the fathers have in the college, it's almost impossible for us to give any time to Ilocano. After Mass there were six children waiting for baptism. At the conclusion of the baptism, Miguel rushed up to me much excited telling me that the protestant ministers were outside and were saying that I had challenged them to a debate. I felt indignant. I knew it was useless to say anything to them, but for the moment contented myself with pointing out to people the impudence of these boys who had not finished their studies in school, where they scarcely knew their lessons, and yet had the insolence to come to debate with me. I then went out for a moment to speak to the boys, severely condemning them for their action. I had the strongest inclination to try a little muscular christianity on them, but fortunately refrained. They left the ground, but gathered at a little distance away and began to sing. There were four boys, who had come to the church, and two girls. The master of the house near which they were singing ordered them away, and later the Judge commanded them to leave the place. Here you have an instance of these perverted Filipinos. Ignorant, proud, shameless, it is impossible to do anything with them, and altogether folly to stop for a moment to argue or talk with them.

About a week ago, I was in Kota and leaving the house where the Catechism class was being held, went in search of any little truant, who might be playing about the street. At the door of the house, where the protestant American minister holds "services," I met six or seven of these "boy" preachers. Peterson was not there, and I think the "services" were dispensed with for the day. On my return, one of the young fellows approached and with great respect said, "Father" (I think he used that term, but generally Mr. is the term used by them) "Father Thompkins, I have a doubt." I answered, without stopping my walking, "If you have a doubt come down to the Seminary." "No, no," he said, "I want it settled here, right here." As I continued walking and paid no attention to him he began to shout after me: "You are trying to put out all the light in the Islands," a cry in which one or two of his companions joined. There is only one argument that can be used with profit on these fellows, but—we cannot well use it. To return to Pilar, the people were all very indignant over the interference of the protestants, and in that way the incident was productive of good. It was nearly twelve o'clock when I left Pilar for Bangued,

which I reached at 3.30, finding good Father Espiritu waiting for me, having postponed his dinner until that time. About five o'clock we started out on horseback for Peñarubia, a Tinguian village an hour's ride distant. There are very few, if any Christians, in it. Here live two girls who go to the Vigan High School, and we visited their parents to obtain permission for the baptism of the girls. The family of one readily gave it, the mother of the younger said the girl would have to wait another year or two. As it was a little late, the full moon having already risen, there was no time for more work, so we returned to Bangued. Bangued, I am afraid, has many protestants and Aglipayans. On my return to Vigan, one of the girls of the High School who comes from Bangued, told me that if a young lady goes to confession there, she is made the object of ridicule among her companions. This spirit I did not know of when I was there. I said Mass at 6.30 and preached in English on the Bible. As there is an advanced school in Bangued, many of the young people could understand me. After the Mass I was called to the confessional and heard confessions until 9.30. Here again you have an example of the good will of the people. Some knew I could hear confessions in Ilocano, and consequently kept me busy awhile. If we could only have two or three Fathers who could preach well in Ilocano and pass through these towns giving missions, the amount of good work they would do is incalculable. But where are the Fathers? It was nearly eleven o'clock before I left the hospitable roof of Father Espiritu, and it was about six when I reached the Seminary. The actual fruits of the trip were perhaps small, some one hundred confessions and six baptisms, but it showed the sad spiritual desolation of the people, a desolation which is certainly to be found in every part of the Islands. For the present our only resource can be prayers, and surely the prayers, the Communions, the Masses of our Fathers and Brothers in America can do much to prevent the loss of faith in the Islands until our Lord in His own good time sends more laborers to this part of His vineyard.

On February 14th the Right Rev. James Carroll was consecrated Bishop of Nueva-Segovia. The consecration took place in the Manila Cathedral. His Excellency the Apostolic Delegate, the Archbishop of Manila, and the Bishop of Jaro being the consecrating bishops. On the 28th the new bishop was royally received in Vigan, the boys of the Seminary taking a prominent part. All

the honor men of the various classes went to Paudan in carriages. They had the class banners furled, but wore their sashes and medals. All the prominent people of the city had also gone to the shore to meet the Bishop. On the return the boys presented a fine appearance as they rode in front of the Bishop, their banners floating gayly in the breeze. It was a new and exhilarating sight for Vigan. On Sunday evening an entertainment was given by the college in honor of the Bishops. Vigan's best attended, and at its close the Bishop took special pains to thank the people of Vigan, the clergy, the Jesuits, especially Fathers Superior and Rector, for the magnificent reception accorded him on his return. The school year came to a successful close on Saturday, February 13.

A piece of excellent news in closing. Pons has at last made a sincere retraction, and is, as far as mortals may judge, thoroughly converted. About the beginning of April he begged for confession. Two of the Fathers, Alfonso and Garcia, visited him, and found him quite ready, but deferred for a time his confession; on their departure he begged of them to visit him again, to which they readily agreed. Later Rev. Father Rector went to see him, and after several visits, brought to a happy termination the good work begun by the other two Fathers. On March 18th, the formal retraction of Padre Pons, approved by Bishop Carroll, appeared, and on March 19, Pardre Pons received Holy Communion in his house. As he had been quite sick for a month, and was still weak, Father Bonifacio brought the Blessed Sacrament to the house of the repentant priest, and thus after ten years of sad spiritual wanderings he returned like the prodigal son to his Father's house and is received with open arms.

The Cebu papers accuse the Jesuits of paying money to Padre Pons to secure his conversion. The accusation needs no answer. That they were instrumental under God in bringing back the poor man to his duty is true, and it is our earnest prayer that the near future will see more of the sons of St. Ignatius in these Islands, laboring in the spirit of our Holy Founder for the recall of the wayward, for the strengthening of the weaker, for the conversion of the infidel, for the salvation of all.

I commend myself to your Holy Masses and prayers.

Your Brother in Christ,

JOHN J. THOMPKINS, S. J.

THE FIFTY-FIFTH GENERAL ASSEMBLY OF THE CATHOLICS OF GERMANY IN DÜSSELDORF.

A Study in Organization.

REV'D. AND DEAR FATHER;
P. C.

Your Reverence intimated to me in a recent letter, that some account of the last great Congress of German Catholics, which was held last August in Düsseldorf, would be of interest to readers of the LETTERS. Accordingly I send you the following notes, in the hope that they will convey some idea of what those who can judge assert was the greatest of all the great general assemblies, which Windthorst called the "autumn manœuvres" of the Catholic forces of Germany.

These "general assemblies" had their beginning in the year of revolution, 1848, in an association, called the "Piusverein" in honor of the then gloriously reigning pontiff, which was founded through the efforts of Adam Francis Lennig, the dean of the Cathedral of Mainz, having as its object the defense of the threatened religious liberties of the Catholics of Germany. The new association soon numbered a hundred thousand members. In October of the same year a meeting of delegates, numbering 1500, from all parts of Germany, took place at Mainz; where it was addressed among others by Lennig, Döllinger and Wilhelm von Ketteler, then parish priest of Hopsten, afterwards bishop of Mainz, and beyond doubt one of the greatest social reformers that ever lived. Beginning as conventions of specific societies united under the Piusverein as our American Catholic societies are under the Federation, these assemblies grew yearly more universal in character until the tenth congress in Cologne in 1858, which was attended, on invitation, by delegates of all Catholic societies and by prominent Catholics in all walks of life. This Cologne Congress was, therefore, the first *general* assembly of the Catholics of Germany, and from this date onward the "Catholic parliaments," as they have been appropriately named, reflected the life of Catholic Germany in its entirety. More than this, from these

meetings has issued forth the impulse that has given to German Catholics an organization unsurpassed, if not unequalled in the world, whether within or without the Church, for solidity, efficiency and thoroughness; and to them is due the flourishing state of the Catholic Press in Germany, the innumerable flourishing workingmen's societies, indeed the programme of social reform of the German Empire itself, which in 1890 adopted the social-reform platform of the Catholics as the social-reform policy of the Empire. Moreover, one can imagine what might have been the fate of Catholicism in Germany if, at the opening of the Kulturkampf, Windthorst and his colleagues had not at command this completely organized and disciplined phalanx, at the head of which they fought and won one of the most glorious victories in political history, which was at the same time one of the greatest triumphs of the Church in modern times.

Düsseldorf is the capital of the Prussian administrative district of the same name. This district is the most northerly of those that make up the Rhine province, and occupying a large portion of the lowlands of the "Nieder-Rhein," is the richest industrial district of Prussia, especially in its iron, textile and chemical industries. The population of the district in 1905 was 2,989,243, of which number 1,718,909 were Catholics. The city itself lies in the form of a half-circle around a rather sharp bend of the Rhine, and owes its importance to the fact, that it is the centre of an industrial population of over five million souls, spread over several administrative districts similar to the Düsseldorf district, and who live within an hour's ride of the city. Some of the cities within this area, which are more or less well known outside of Germany, are Cologne, Duisburg, Essen, the seat of the Krupp gun factory, Crefeld, well known for its manufacture of church vestments, München-Gladbach, the publication centre of the rich and invaluable German Catholic sociological literature, Elberfeld, Barmen and Remscheid.

Düsseldorf has remained overwhelmingly Catholic, thanks in great measure to the labors of the Fathers of the Society, to whom above all others is due the preservation of the faith in the Rhein provinces, as well as in Austria, Bavaria and Westphalia.

The Society came to Düsseldorf in 1619 on the invitation of Duke Wolfgang Wilhelm, who gave over to our Fathers the school founded in 1545 by Duke William the Fourth. This school had at one time numbered

2000 scholars, but had greatly fallen off both in numbers and efficiency. Under the care of the Society the gymnasium took on new life. In 1623 a house for boarders was added, and in 1655 a commodious new building for the gymnasium was erected, the school continuing to enjoy great prosperity until the Suppression, and contributing a large part to the spread and uplifting of the faith in Düsseldorf. The gymnasium building is at present used by the government, a fate which has befallen so many of our former colleges in Germany. At the time of the Suppression the community in Düsseldorf numbered thirty, including eighteen priests. These Fathers continued to work in the city under the name of the Congregation of St. Andrew and kept up intercourse with Ours in White Russia. After the Restoration of the Society, Ours labored in Düsseldorf until 1842, when the last of their number died and their church of St. Andrew was made a parish church for a newly erected parish. The four last members of the Society in Düsseldorf, Fathers Dienhardt, Wuston, Schulten and Granderath are still remembered with affection by old inhabitants. In the sacristy of the Andreaskirche hangs an amusing silhouette picture of these four Fathers, copies of which are in many Catholic families of Düsseldorf. Memorial cards of these Fathers are also framed in the sacristy.

I have given these details of Düsseldorf and of its civil and religious history, not only because they may serve to form a "compositio loci" for what follows, but because they go far to explain what it was that made this fifty-fifth Congress successful beyond the ordinary. Its central position in the midst of a great Catholic population, its easy accessibility, the many historical and religious memories that cluster about it, and the beauty of the city itself made it an ideal meeting-place. It had been the scene of the Congress twice before, in 1869 and 1883. To meet again in Düsseldorf was to recall their bitterest struggles and their sweetest victories. In these five and twenty years the city had nearly tripled in size, as had the Cathloic population of Germany. Then too, 1908 was the jubilee year of Our Holy Father, so the Congress took on the additional character of a papal jubilee celebration. The recent brilliant victory, also, of the Centre party was fresh in the minds of all. All these factors worked together to bring about a brilliant result.

Now for something about the meaning and organization of the Congress itself. The popular name for assemblies of this sort in Germany, Austria and Switzerland is "Katholikentag;" the official name in Germany is "Generalversammlung der Katholiken Deutschlands." The revised statutes, adopted in the 51st and 52nd assembly in Regensburg and Strassburg in 1904 and 1905, provide that a meeting shall take place each year, as far as possible, between August 15th and September 15th, and that, as a rule, it shall last five days, from Sunday until Thursday inclusive. The organization of the meetings is in the hands of a permanent central committee, which is chosen each year, and which acts in concert with a local committee formed in the city chosen for the meeting. The central committee has the duty, also, of seeing that the resolutions passed at the Congress are carried out. Four special committees are elected at each congress, whose duty it is to formulate the resolutions to be adopted and to consider the advisability or inadvisability of other resolutions proposed for adoption by various associations. The peculiar business of each of these committees is indicated in their titles: 1) the Freedom of the Church (the Pope and the Roman Question, Missions, the Constitution and Work of Associations, Clubs, etc.), and the Order of Procedure of the Congress; 2) Catholic Social Work and Reform; 3) Catholic Charity; and 4) Catholic Culture (Education and Instruction; Science and Art; the Press). No resolution can be admitted to the general meeting that has not passed under the consideration of one of these special committees, whose number and duties can be augmented or otherwise distributed by the general meeting. There are three different classes of meetings authorized by the statutes as official; 1) the general open meetings; 2) the special committee meetings; and 3) the general private or closed meetings; the difference between the first and third meetings being, that to the open meetings anyone who pays the admission fee of one mark for each meeting is admitted, whereas to the closed meetings only those who register as members of the Congress and pay seven and one-half marks are eligible. These members are of two kinds, life-members, who number now over 3,500 and regular members, who register for a single meeting. In both cases only male members can vote; female suffrage in the Congress has not yet come. In the closed meetings

both the resolutions submitted by the special committees are debated and passed upon for proposal at the open meeting as well as any others which had been passed at one of the five Congresses immediately preceding; and which from their importance or for emphasis or for some other reason need to be insisted upon.

Some further prescriptions of the statutes deserve notice. No anti-Protestant or anti-Jewish polemics are tolerated; nor is begging or collecting allowed in the assemblies for any purpose whatever. Only the publications of the Congress can be sold in the meeting-places. Twice a day during the Congress a newspaper is published, the "Festblatt," which contains all the proceedings, speeches, etc., with a full list of officers, members, special festivities, etc. The President must open and close all meetings with the greeting: "Gelobt sei Jesus Christus (Laudetur Jesus Christus);" and the angelus is to be said in common led by the bishop of the diocese, if present, or by some other prelate or priest.

But a brief description of the Congress in action will make its nature and organization clearer.

This year's meeting began on Sunday, August 16th, and continued until Thursday, August 20th, included. On the evening of Saturday, the fifteenth, there was a festive ringing of the bells of all the churches of the city from seven to eight o'clock. This seems to be a common way of ushering in a great celebration in German-speaking countries. We suffered it for half an hour on two occasions this year in Innsbruck, on the eves of the Pope's and Emperor's jubilees. It is always called "festive," and it is festive if one can apply that epithet to a pandemonium. On Sunday, the sixteenth, a pontifical high Mass, in honor of Our Lady and in thanksgiving for the golden jubilee of our Holy Father, was sung by Cardinal Fischer of Cologne in the Lambertuskirche, which was filled to overflowing. The sight of innumerable beautiful banners in the nave of the church, borne by delegations of all the Catholic societies of Düsseldorf was very impressive. At eleven o'clock a Mass was celebrated in the Festhalle, a beautiful assembly hall with a seating capacity of over ten thousand, erected especially for the sessions of the Congress. This Mass was said in order to provide an opportunity to hear Mass for the thousands who could not be accommodated in the churches of the city. The necessity of

such a provision was evident from the fact that there must have been close upon 150,000 visitors in the city on this Sunday, if indeed the number was not considerably higher. An altar had been erected in the speaker's tribune and dedicated to our Lady, and the hall was blessed before the Mass began. It was packed to overflowing. A Franciscan preached and there was congregational singing. Unfortunately I was not present, but a gentleman who had been, told me with great enthusiasm that it was an occasion he would never forget. He mentioned the singing as particularly inspiring, and that it was I can readily believe, as we heard the assembly sing "Holy God" the next day at the first open meeting.

We arrived in Düsseldorf about three P. M. Sunday, and started out to find Father Müller, our professor of morning dogma, who came to represent the Innsbruck theological faculty at the "Conveniat" of old Innsbruck theologians, which was our main reason for being in Düsseldorf. Father Müller had kindly promised to see that suitable lodgings should be secured for us. As we crossed the city it was evident that some extraordinary celebration was in progress. We had not proceeded far on our journey when we encountered the workingmens' parade, a great procession of over 60,000 Catholic workingmen. This parade is a great feature of every Congress, and is always held on Sunday, as that is the day when the workingmen can be present in the greatest numbers. Of course parades of this kind are all more or less alike, but there were some features about this one worthy of mention. In the first place it consisted not merely of associations of laboring men, but of clubs of apprentices, which latter are a distinctive development of Catholic organization in Germany, and have had a far-reaching influence on the industrial development during the last half century.

As far as I recall at present, there was not a uniformed brass-band in the parade. Instead the members of the bands wore Prince Albert coats and high silk hats; and they looked imposing, I can tell you. It was as if all the bank presidents or industrial magnates of Germany had turned musicians for the nonce. With each single verein marched a priest, and nearly every one had a distinctive banner with the image of its patron saint embroidered thereon; some of these banners were real works of art. The paraders marched past a tribune erected in one of the largest of Düsseldorf's parks, where

it was reviewed by Cardinal Fischer and other prelates. At the head was the Rev. Dr. Schmitt, the president of the local workingmen's unions, who stopped when he reached the reviewing stand to present, as he said, to His Eminence and the other bishops, 60,000 Catholic workingmen, who had gathered in order to make a public profession of their love for our holy faith, for their bishops and for their common fatherland, and to honor the Father of Christendom on his jubilee. The Cardinal made a brief but touching reply; and then the 60,000 filed past the tribune. As soon as the last rank filed by, the onlooking thousands crowded around the reviewing stand and broke out into the noble hymn, "Holy God we praise thy name," with a fervor of thanksgiving that brought tears to the numberless eyes and made every heart beat high with joy. Cardinal Fischer crowned this great act of faith by imparting to the multitude the archiepiscopal blessing.

Following the parade came the festival meetings of the workingmen in various halls of the city. Twelve thousand assembled in the "Festhalle" where they were addressed by Cardinal Fischer, who began by saying: "God bless Christian labor!" and by others; and listened to an eloquent oration by a well-known labor leader on "The Catholic Laborer and his Ideal of a Christian life." Other meetings to the number of twenty-three provided for the rest of the laborers, and at each meeting the same subject was treated by an able speaker. The apprentices held five paralell assemblies in which the speakers handled practically the same theme, adapted of course to the special needs of the apprentices. One cannot but feel the immense good accomplished by such a celebration under such circumstances. The workingman not only gets the proper orientation regarding the relations of capital and labor, of employer and employee, he not only gathers strength of conviction and steadfastness of purpose to enable him to resist the sophisms of Socialism, but he feels that he is a power in the life of the country, that he is responsible to God for the right use of that power, and he realizes, too, that he has the sympathy and brotherly encouragement of his ecclesiastical and industrial superiors, who are working in unison with him to attain the dearest aims of his life and his labor.

Father Müller had secured for us excellent lodgings; so after leaving our baggage we set out with him to find a suitable place for supper. This was no easy task.

There were a hundred and fifty thousand people in Düsseldorf that Sunday evening, who were as hungry and as thirsty as we were. It was amusing to see the small mountains of sausages in the windows of the grocery and delicatessen-stores. They had largely disappeared the following morning. There must have been numerous inexhaustible springs of the popular German beverage somewhere. They were seemingly spouting as actively at the end of the week as at the beginning. In this connection I ought to record that I do not remember having noticed a single case of intoxication during the five days of the Congress. It struck me at the time as exceedingly edifying. The great opening day closed with a welcoming meeting in the Festhalle, at which the Burgomaster welcomed the Congress to Düsseldorf, and messages of greeting were spoken by representatives of the Catholics of Austria, Bohemia, Brazil, (through Bishop Bahlman, O. S. F. of Santarem in Brazil), Switzerland, Holland, of the German Catholics in France and in the United States. The delegate of the latter, Mr. Joseph Frey, of New York City, came at the head of quite a delegation from the "Centralverein" of the German Catholics of the United States, who were, he said, the backbone of the great Federation of Catholic Societies. There was music, too, furnished by an infantry band, an orchestra and a chorus of 450 voices.

On Monday the Mass of the Holy Ghost was sung in the Church of St. Roch, a beautiful new building in the Roman style, which treasures a Madonna by Iffenbach. At this Mass assisted the chairman of the central committee. The Catholic student corporations of the various universities of Germany sent deputations with their banners. The effect in the nave was very striking. The Mass was sung by Cardinal Fischer. Immediately after the Mass the first closed meeting was held, at which the President of the Congress was elected, along with the other officers, including the chairman of the four special committees. It is an old custom for this first business meeting of the Congress to send telegrams of homage to both Pope and Kaiser. This was accordingly done. The chairman of the central committee then read his report for the year just passed. Perhaps the most interesting portion of this report was that in which he described the audience of the committee by the Holy Father, at which they presented to His Holiness the

congratulations of the Catholics of Germany on His jubilee. In the course of the report he had also high words of praise for the valuable book of Father Krose, S. J., of the German province. This work is a book of Catholic statistics, and is the first of what is intended to be a series of annuals on the subject. Such a work the central committee had had the task of preparing, but finding it impossible to bring it to completion, they very wisely and practically gave the matter they had collected over to Father Krose.

While this meeting was in session, there were meetings of special societies in various parts of the city. Their number and variety is bewildering. There is not a phase of Catholic activity which they do not cover. On every day of the Congress meetings of this sort were being held. One was reminded of the confusion of Babel when one looked at the programme, until the thought came of the one great purpose that united each and every society there, the perfection of Catholic life. The number of Catholic activities is limited only by the variety of Catholic interests. It would be of interest to describe briefly some of these societies and their aims, but it would stretch this letter out to an undue length. The special committee had their meetings each afternoon at three o'clock; at five o'clock took place the great open meeting in the Festhalle.

This is the great meeting of the congress. The great hall in which it was held at Düsseldorf was built in an attractive location, just on the edge of the Rhine, and had a seating capacity of about 8000, although each day the number of those who stood throughout the exercises brought the audience up to 10,000 at the very least. An entire section of the gallery with separate entrances was reserved for women only; the rest of the building for men. The separation of the sexes was complete. On one side of the speaker's tribune was a colossal bust of the Kaiser, on the other side one of the Holy Father. The decorations in the Papal and German national colors were simple and were confined mainly to the speaker's tribune. This was a sensible arrangement; the body of the auditorium being free from obstruction, offered no impediment to the speakers' voices. For each meeting there was an admission fee of one mark; a number of reserved seats were sold at a mark and a half extra. The hall was filled to overflowing each day within ten minutes after the doors were opened. I feel

sure that if the accommodation had been double what it was, there would have been the same story to tell. Somehow or other this fact made a great impression. It showed how deadly in earnest these men and women were, to see them to the number of ten thousand or more pay a mark (twenty-five cents) for each of five meetings in order to listen to three speeches of nearly an hour each. Money talks in a good many causes, good and bad; in this case it was really eloquent.

It was good to hear the president, Count John Praschma, after calling the assembly to order, say: "I open this meeting with the greeting: 'Praised be Jesus Christ!'" and to hear the ten thousand voices thunder back the answer: "Forever and ever." It was good also to hear his able opening address on "The Papacy." He made one good point in the course of his remarks, which evoked great applause. Referring to the fact that the Holy Father had been obliged to suspend the pilgrimages that intended to come to Rome for his jubilee, because the Italian government could not guarantee the personal safety of the pilgrims, he said that it was one proof of the necessity of the absolute freedom of the Pope from any temporal ruler whatever. I should rather have said that it was good to read it in the "Tagblatt." Very little of it was heard; not from any fault of the speaker, but because of a terrific thunder storm that broke over the city immediately after the opening of the meeting. How it did rain and thunder! And it lasted two mortal hours! The patter of the rain on the roof at times was so loud as to make it impossible to hear the speakers. Worse than this! The warm weather of the preceding August days had opened numerous seams in the thin wooded roof of the "Festhalle," and it was not long before the rain poured in copiously. Umbrellas were raised by hundreds. This made things more comfortable for the individuals who possessed the umbrellas; but it made their neighbors miserable, for they now got more than their allowance of rain-water. Cardinal Fischer spoke after Count Praschma. Few of the audience heard a word. Just as the Cardinal was about to begin, some one in the speaker's tribune invited the audience to sing "Holy God we praise thy name!" This was sung with a will, and the effect was magnificent. It is inspiring to hear three thousand men sing this same grand hymn at the close of the men's retreat in Boston, but here were thrice three thousand men singing as if their lives depended

upon it. After several other speeches on thoroughly Catholic topics the first open meeting was brought to a close at 8.30. The rest of the evening was filled with numerous festival meetings of various societies.

The proceedings on Tuesday, the third day of the Congress, began with the annual requiem mass for deceased former members of the Congress. On this day, too, occurred the jubilee "Conveniat" of former theological students of the University of Innsbruck. Jubilee in this connection means the jubilee of the Innsbruck faculty and convictus. There are many hundred priests in the Northern Rhine provinces who are Innsbruck alumni, who had found it impossible to attend the exercises in Innsbruck last July. Nearly a hundred of them took occasion of the Congress to celebrate the jubilee in Düsseldorf. There was the same enthusiasm and the same affection for the Society. It was consoling to witness the latter, especially as one saw that it was sincere. This "Conveniat" showed how wide-spread and how enduring is the influence of the work of our Fathers in Innsbruck. I have it on good authority that old Innsbruckers in Germany are distinguished by the zeal and the good example of their priestly lives.

The open meeting of Tuesday afternoon was in many respects the most successful of all. First of all there was not "too much weather," as there had been the day before. Then the orations were of a high order of excellence and dealt with subjects that are of absorbing, even vital, interest to all true sons of the Fatherland. Of course all the speeches were good, but that of the Rev. Dr. Meyer, of Luxembourg, was especially noteworthy. He was the only one of the orators at these open meetings who spoke without notes, and this had evidently a great deal to do with the splendid impression he made. His subject was "The Attitude of Catholics towards Modern Art and Literature." The importance of this topic can be estimated at its true value, when one realizes the brazen openness with which immorality is stalking about in Germany under the guise of "modern art and literature." Of course Germany is not the only country that is suffering from this form of moral gangrene; but the disease has reached an acute stage in many parts of the country, and Protestants and Catholics have banded together in their efforts to stamp it out. Of course, such an evil has roused the fighting spirit of the Catholics of Germany, and they gave due and lengthy consideration to the ways and means of carrying

out the battle. A better presentiment of the principles that shall direct their tactics in the campaign could not, I imagine, be given than the one given by Dr. Meyer. I would like to give some extracts from his oration, but it would lead me too far afield. But I must refer to one good point. After showing very eloquently how the person of Christ constitutes the most perfect object for perpetuation in art, he said that if one wished to realize vividly the strength and charm, the overpowering beauty of the figure of Christ and its power over the heart of man, he should come to one of these general assemblies and gazing at the thousands there assembled with all their joys and sorrows, let him listen as one of them rises in the name of all, and gives utterance to "a bit of poesy from heaven" that runs—Laudetur Jesus Christus; and let him hear the thousand-tongued answer "In sæcula sæculorum. Amen!" This evoked a burst of applause that shook the roof. This third day's festivities closed with a great garden party in the beautiful zoological park of Düsseldorf.

At the big meeting on the afternoon of the fourth day the first oration was addressed to students by Dr. Lor T. Laarmann of Essen on the topic: "The Value of the Catholic Ideal for the Student." It was well received by the large delegation of Catholic University students who occupied a special section of the gallery. The second oration was one on the "Education of Women and Woman Suffrage," and was a common-sense presentment of this important subject. The third speech was by Justice Marx of Düsseldorf on the "Present Situation of the Catholics in Germany." This was a fire-eating speech in which the speaker, who possessed a wonderful voice so that not a word was lost, rehearsed the many injustices the Catholics of Germany still suffer from the Protestant majority. Several times in the course of his speech Dr. Marx referred to the "terrible Jesuits," and once demanded that the Catholics be given the same right to form and cherish religious orders and associations that the Protestants have. The applause the mention of the Society evoked showed that it is by no means forgotten. In fact the Society is unostentatiously doing a good deal of work for souls in Germany by preaching, confessions, and the like. It was an admirable summary, and nothing could have been better devised to keep before the eyes of German Catholics their political obligations in the ceaseless endeavor they are making to remove the last remnant of the shackles bound

upon them by the iniquitous "May laws" during the Kulturkampf. During this meeting the answer of Our Holy Father to the telegram of congratulation and greeting sent him by the Congress arrived. As in the case of the Emperor's answer on Monday it was heard by the audience standing, but the "hoch" that was raised for the Pope at the end was more than patriotic, it was full of filial affection. A magnificent display of fireworks brought this day to a close.

At this last meeting, after the speeches were finished, the resolutions, approved by the special committees, were submitted for passage. They were very comprehensive and practical. Especially interesting were the sections on foreign and domestic missions, on economic reform, on the suppression of public immorality and the furthering of Christian art. The President, Count Praschma, made the closing address in which he summed up the results of the Congress, and the last meeting was closed, as is the long established custom, with the singing of "Holy God we praise Thy name." There was a banquet in the afternoon which was very largely attended.

We left the city on the next day, with feelings of regret, but at the same time strangely consoled, for we felt we had been witnesses of a great triumph of Catholic faith.

Reverentiæ Vestræ Servus in Christo,

M. J. Ahern, s. j.

DOCUMENTS

THE PROVINCE CATALOGUE.

Reverende in xto pater,

P. X.

Optimo sane consilio recens curare cœperunt Provinciæ nostræ, ut in annuo cujusque catalogo adderentur non solum vernaculæ inscriptiones epistolarum ad omnes Provinciarum Præpositos, sed etiam domesticus status Curiæ Præpositi Generalis. Quod quum communi Nostrorum omnium utilitati non mediocriter serviret, tum mihi tum PP. Assistentibus visum est merito laudandum planeque probandum. Quin etiam optandum, ut ubique in morem deinceps induceretur, retento tamen in omnibus catalogis utriusque rei inserendæ certo quodam *loco*, eodemque fere *modo*.

Iamvero pro inscriptionibus epistolarum ad Præpositos Provinciales nullus videtur aptior *locus*, quam ad calcem Indicis alphabetici Sociorum: pro domestico autem statu Curiæ Præpositi Generalis, excepto catalogo Provinciæ Romanæ (urbs enim Romæ ordinaria sedes est Præpositi Generalis ejusque Curiæ), proxime ante Prospectum Societatis Jesu universæ, ejusdemque Missionum; qui quidem Prospectus uterque præfigi communius solet Indici alphabetico Sociorum.

Porro quod ad *modum* pertinet ab omnibus servandum, si agitur de vernaculis inscriptionibus epistolarum ad Provinciales, fieri vix poterit, ut non iisdem fere verbis in omnes catalogos referantur. Si vero agatur de describenda Curia Præpositi Generalis, sedulo curandum erit, ne alibi brevius, alibi fusius, sed eodem prorsus *modo* in quovis annuo catalogo ex integro descripta reperiatur. Quod ut verius faciliusque fiat, novam Curiæ nostræ descriptionem, quæ adhuc ad solum Provincialem Romanum quotannis mittebatur, dehinc ad omnes Provinciarum Præpositos tempestive mittendam curabimus, ut cum annuo catalogo typis edatur.

Rem denique Societati universæ perutilem atque pergratam facerent Provinciæ nostræ, si ad antiquæ Societatis normam, quæ non multos abhinc annos adhuc vigebat, intra mensem a primo die post annuam studiorum instaurationem computandum, unaquæque suum catalogum de more conficiendum mittendumque curaret: ita ut novæ personarum atque officiorum mutationes, quæ anno scholastico potius quam civili respondent, Nostris omnibus quam primum innotescerent. Secus enim nonnullarum Provinciarum Catalogi, præsertim vero si justo tardius accipiuntur, magna ex parte inutiles redduntur. Quod equidem majorem in modum commendatum vellem iis potissimum e Nostris, quibus novi catalogi parandi atque mittendi cura commissa est.

Commendo me SS. SS.

Romæ, die 1 Maii, 1909.

Ræ. Væ.
Servus in Xto.
Franciscus Xaverius Wernz,
Præp. Gen. Soc. Jesu.

THE USE TO BE MADE OF EXCERPTA.

AD OMNES PROVINCIALES ASSISTENTIÆ GERMANIÆ.[1]

Quia animadverto quosdam Præpositorum Provincialium existimare se officio suo ac meæ monitioni satisfecisse, si cum ex me defectum subditi alicuius, qui ad me ex Provinciis delatus fuerit, cognovere, ipsi subdito indicaverint, quid

[1] Hæc epistola postea missa est ad omnes Provinciales.

ad se ex Urbe scriptum sit (quod tamen longe a mente mea et consilio abest), et hucusque non semel observavi ex hac procedendi ratione graves subinde subditorum perturbationes exoriri, putavi opere pretium futurum, si Præpositis Provincialibus distinctius consilii hujus rationem explicassem, ne res illa, quæ magna commoda in regimine Societatis adferre solet, pro his solas animorum alienationes offensionesque pariat. Sciat ergo Ra. Va. quotiescumque ad ipsam de personæ alicuius defectu scribo, id non alio consilio a me fieri, quam ut Ra. Va. nihil significando ei, de quo scriptum fuit, tempore visitationis domus, in qua defectus admissus creditur, aut alia commoditate oblata diligenter rei veritatem inquirat (neque enim omnia vera esse judico, quæ ex literis ad me datis, Provincialibus indico), et si quidem nihil, quod reprehensionem aut admonitionem mereatur invenerit, istic rem omnem supprimat, meque solum de ea certiorem reddat. Si vero Ra. Va. verum esse deprehenderit, quod ad me scriptum fuerat, tum remedia adhibeat, quæ ad subditi emendationem convenientissima in Domino iudicabit. Ad quod raro admodum prodesse solet, indicare subdito, quamvis minime innocenti, defectum ipsius ad me perscriptum fuisse; inde enim aliud plerumque sequi non solet, quam ut variis ac sæpe temerariis coniecturis delatorem inquirat et nonnumquam plus studii adhibeat, ut se per litteras apud me excuset, quam ut vitium, cui obnoxius est, emendet. Quæ ambo evitari posse existimo, si Provincialis quasi a se deprehensa subdito indicet atque ad emendationem adhortetur, quamvis subinde, quando ita expedire videbitur, Ra. Va. eos meo etiam nomine, monere poterit.

(Sequuntur duo monita de indicandis cœtibus, pro quibus Sodalitates Marianæ eriguntur, et de epistolis dedicatoriis etiam a censoribus recognoscendis).

Romæ die 4 Novembris, 1617.

MUTIUS VITELLESCHI.

P. Oliva in ep. ad omnes Provinciales ex 26 Martii 1663 monita in hac encyclica contenta denuo in memoriam revocat et inculcat his verbis: n. 5. Diligenter animadvertant Provinciales (quod alias etiam monuit P. Mutius per encyclicas an. 1617) quando hinc scribimus de defectibus aliquorum in Provincia, non esse mentis nostræ, ut de his statim admoneantur nostri delati, sed explorent prius Provinciales rei veritatem (ne sine causa affligantur innocentes) et tunc, si delationem veritate niti deprehenderint, pro gravitate culpæ reos corripiant, et nos admoneant, sin falsam aut temerariam delationem compererint, nos tantum certiores reddant, ut statuere possimus de pœna delatoribus iuxta decr. 12 Congreg. VII infligenda.

SODALITY NOTES

A List of the Sodalities of the Blessed Virgin Mary affiliated to the "prima-primaria" of rome under the title of Our Lady of the Annunciation.

FROM JUNE 1 TO DECEMBER 31, 1908.

	TOTAL
Italy	36
Austria and Hungary	114
Belgium	46
Galicia (Poland)	12
Germany and Switzerland	302
Holland	14
France (Mission of Madagascar 4)	108
Portugal (Mission of Goa 5)	16
Spain	39
Mexico	16
England (East India Mission 8)	39
Ireland (Mission of Australia 10)	16
United States of N. A.	134
Canada	21
South America	26
Missions of the Philippine Islands	64
Mission of China	2
Under the title of Mary Immaculate	698
Under other titles	300

Sum Total of all the affiliated Sodalities.

From their beginning, in 1584, to Dec. 8, 1854	5,625
" Dec. 8, 1854 to Jan. 1, 1904	20,869
" Jan. 1, 1904 to Dec. 31, 1908	3,663
" Jan. 1, 1908 to Dec. 31, 1908	998
Total	31.155

BOOKS OF INTEREST TO OURS

A Brief History of Philosophy by Rev. Charles Coppens, S. J. New York, Schwartz, Kirwin and Fauss, 42 Barclay Street.

Father Coppens has already published a series of brief text-books on Logic, Metaphysics and Ethics. To this series is now added his excellent "Brief History of Philosophy." "Many learned works on this subject," as the author remarks, "are before the public; but they are mostly in foreign languages or written in a spirit alien, if not hostile, to Catholic thought." This little work of 140 pages will do much to counteract the influence of such writings. It is intended especially for beginners; yet elementary as the treatise is it will be "found useful and interesting for many persons of mature age who have never enjoyed the advantages of thorough studies, and who yet desire to acquire correct views on the ordinary speculations of the learned, or at least to know what leaders and what currents of thought they can securely follow, and of what dangers they should beware."

The Compendium will also serve "as a collection of Syllabi of such lectures on the History of Philosophy as are given to more advanced students in colleges and universities." Besides a list of select works on Philosophy there is also an excellent alphabetical index, We heartily commend this book to Ours and wish it a wide circulation in all colleges and academies.

OBITUARY

Father Dominic Beaudequin.

Dominic Beaudequin was born amid the vine clad hills of Burgundy, France, not far from "le Creuzot," then a mere provincial town, but now a large city world-famed for its mines and gun foundries. After several years spent in the Episcopal Seminary of Autun, where he made his literary studies, young Dominic determined to enter the Society of Jesus. He was then twenty-four years of age. His Noviti-

ate was made at Avignon under the saintly Father de Foresta.

After one year of Juniorate he was sent to the newly founded Mission of New Orleans, and landed on our shores in 1854, together with Father Serra and Father Ollivier, both of whom were already Priests.

His first year in America was spent in the Boarding College of Spring Hill, Alabama, where he studied English, while teaching a French Class and acting as Prefect.

Like many other noble hearts who had cheerfully left home, family and country to help spread God's kingdom in the vast territories of America, Mr. Beaudequin had to overcome many trying difficulties. It was not an easy task for one ignorant both of the language and of the customs of a new country to control and guide the restless, independent spirit of the Southern boys of those days.

This, however, far from deterring the young Prefect from a conscientious performance of his duty was but a new incentive for his strong and loyal nature. Whatever partial success some boys of his division may have obtained in the beginning in their struggle for undue liberties against their Prefect, they soon learned that it was useless to resist that iron-willed young religious, at once just and kind, but whose eyes at times seemed to flash fire and whose powerful frame, thick raven hair and ringing voice merited for him among the students the rather familiar, but perhaps not altogether inappropriate nickname, of "Buffalo."

For ten full years in succession we find Mr. Beaudequin engaged in the arduous duties either of Prefect or Professor, often both at once, now in Spring Hill, now in New Orleans. For owing to the small number of subjects then at the disposal of Superiors for our various Colleges, Parishes and Missions, it had grown almost into a custom for one man to do the work which, in normal conditions, would call for the undivided attention of two.

It was therefore the more praiseworthy in a young Scholastic that neither press of work nor multiplicity of cares could ever dampen his cheerfulness or weaken his exact observance of the rules.

Providence had bountifully lavished on Mr. Beaudequin an inexhaustible supply of buoyancy of character apparently impervious to either fatigue or anxiety, and he seemed to look upon it as his bounden duty to place it unreservedly at the disposal of his brethren. Physically tireless he never spared himself; his beautiful voice too, so rich and powerful, was always in good condition whether a solo was required in the Church or a lively song during the Summer vacations. Fifty years of labor and varied occupations have not yet dimmed from the mind of his co-laborers at that time the grateful memory of his self-devotion and spirit of charity, which made him the life and soul of every recreation, as

well as an unfailing source of comfort for any one who might stand in need of a cheerful word or a helping hand.

One little incident of his life as a Scholastic will fully illustrate his generous spirit. It was in New Orleans, about 4.20 A. M.; the Scholastics were crossing the yard on their way to the Church for their Morning Oblation. Suddenly a fierce dog, of considerable size, which had found its way into the premises of the College, sprang on one of them a few steps ahead of the others. Mr. Beaudequin did not stop to calculate the risk; throwing himself unarmed on the savage brute, he seized it with his bare hands, bore it down and held it there in spite of its frantic efforts, until a lay-brother came to his relief.

After four years of private study in Philosophy and Moral Theology, while still teaching, Mr. Beaudequin was ordained Priest in our Church, New Orleans, in September, 1864, together with Mr. Butler and Mr. Blanc, and then he was sent to the Scholasticate of Fourvières, France, where he spent four years studying Theology. He then made his Tertianship in Rome at S. Eusebius, under Fr. Pellico, as Tertian Master, and he had the consolation of pronouncing his last vows in presence of Very Rev. Father General before he was called back to his beloved Mission.

We find him now for six years hard at work in Spring Hill College, as usual a model of regularity, cheerfulness and charity. Although himself overworked, he would still find time and strength enough to help others, and often, in spite of his many occupations, did he take the class of some of his Brothers who were either sick or otherwise prevented from teaching.

In 1875, Father Beaudequin was made Rector of the College where he had so long and so zealously labored. It was during his administration that the property on Mobile Bay was bought and a modest building erected, where for so many years Ours have been able to rest for a few weeks in Summer, after the hard work of the school year.

Father Beaudequin governed the College of Spring Hill for five years and was then sent to Grand Coteau. There he was to be Vice-President, Minister and Prefect of the Church, besides teaching a class, or acting as Chaplain and Spiritual Director in the Sacred Heart Convent. That one man could have successfully filled so many important offices at one and the same time for several years has always been a cause of just wonder; in fact it would seem almost a physical impossibility, if we did not keep in mind Father Beaudequin's great authority over the boys, his robust constitution and business like methods, united with an entire forgetfulness of self and a well nigh limitless capacity for work.

His sound judgment, fearless honesty and genial nature endeared him to all, and not only Ours but externs also found in him a safe adviser and a staunch friend. His ster-

ling character easily won for him the respect and confidence of his inferiors and made him in times of special difficulties the strongest support of his Superiors.

In 1890, when already sixty three years old, he was given charge of St. Joseph's Church, Mobile. After a life spent almost exclusively in College work, it was not without some well founded misgiving, as he himself remarked, that he took up the duties of a Parish Priest. Yet it was in this capacity that his great qualities were to appear to their best advantage.

For thirteen years he spent himself for the spiritual and temporal welfare of his flock; the poor and the sick were his best friends. After many years of fancied security from Yellow Fever, the dreaded scourge had once more made its appearance in Mobile with the usual results. Many who could afford it fled to places of safety, not a few of those who had to remain were panic stricken, and as a strict quarantine was enforced against the city, work became scarce and business was at a standstill. In these trying circumstances Father Beaudequin rose fully equal to the situation. Leaving the sole charge of the Church and of the ordinary cases of sickness to his assistant, Father Joseph Heidencamp, he he cut himself off from all intercourse with his brethren and friends to devote himself unhampered to the care of the plague-stricken. A few extracts from one of his letters at that time will give us a fairly accurate idea of his daily work.

"Some of you," he writes, "have inquired after us from the Infirmary. It was kind of them. We are in very good health, thank God. Father Joseph is attending the hospital, the work of the Church and the usual cases of sickness. My part of the work is to visit that portion of our Parish which the Mobile papers call 'the infected district.' I have twenty-five cases to visit to-morrow before 12 o'clock. In the afternoon I visit only the cases that are isolated and guarded by the police. There is such a solitude, such an absolute seclusion from their neighbors that their houses are just so many jails. This morning to improve the situation the Board of Health has decorated their dwellings with yellow flags. I have twelve cases thus honored. My afternoon visits to these people take me three hours, and my sole object is to cheer them up and dispel as far as I can the gloom that thickens over them. . . . ."

"Father Murray is very sick in Father O'Callaghan's residence. I fear he has a genuine case of Yellow Jack. At 7 o'clock I was at his bed-side this morning, and this evening at 5.45 I was again with him to hear his confession." [1]

[1] Father Murray was a young priest from Ireland who had lately joined the Mobile Diocese. He died a few days after this letter was written, fortified with the Sacraments.

"I must say that I have not met a single Minister on the streets of the infected district. Father Joseph is like a war horse, impatient to rush to the thickest of the fight; but one of us must, on account of the fear of the people, remain out of the infection to hear confessions, etc. For me, I do not set my foot in any place where there is no sickness. I am unclean!"

"Pray that we may stand to the last. My feet are good and swift for their age."

Father Beaudequin spent the last years of his life in Grand Coteau and in Spring Hill. He was getting gradually weaker, when the partial burning of the College last winter forced Superiors to remove him to St. Joseph's Infirmary where better care could be given him. There he died peacefully on the 10th of February, 1909, leaving to all a bright example of unselfish devotion to duty. R. I. P.—*J. J. Remy, S. J.*

Father Martin Bischoff.

Father Martin Bischoff, of the Missouri Province, professor of natural sciences at the College of the Sacred Heart, Prairie du Chien, Wis., died at this institution March 23, after a short illness of twenty-five hours caused by a hemorrhage of the brain. The deceased Father was born February 14th, 1842, in Grub, a village near Saint Gall, in Switzerland. He began his classical studies in Saint Gall and continued them as a day scholar at the well known Jesuit College, Stella Matutina, Feldkirch, Vorarlberg. In 1860, when only eighteen years old, he entered the Society. He made his novitiate in Gorheim, Sigmaringen, completed the higher classical studies of the Juniorate in the Friedrichsburg, city of Muenster, Westphalia, and studied philosophy at Maria Laach, Rhenish Prussia. Having finished his course in philosophy, the young religious entered upon his career as teacher and spent in this capacity one year in Feldkirch, one year in Belgium, and four years again at Maria Laach, where he taught our philosophers Chemistry, Physics, Mathematics and Fundamental Astronomy. In 1872, Father Bischoff began his theological studies at Maria Laach. In December of the same year he went to Ditton Hall, Lancashire, England, driven out from Germany with his brethren by the notorious anti-Jesuit laws. In hospitable England he finished his theology, long course, was ordained priest and made his third year of probation at Portico, Lancashire, 1876-77. Immediately after his tertianship Father Bischoff was sent by his superiors to the United States. He became Professor of Mathematics and of the Natural Sciences at

Canisius College, Buffalo, N. Y. In this institution, which then belonged to the now defunct Buffalo Mission of the German Province, Father Bischoff spent twenty-one years in teaching the branches already mentioned. In 1898, he was called to the College of the Sacred Heart, Prairie du Chien, Wisconsin, to instruct once more, as formerly at Maria Laach, our philosophers of the Buffalo Mission, in Physics, Chemistry, Geology and Astronomy. When in 1906 the philosophy house was abolished, Father Bischoff was appointed Professor of the Natural sciences in the boarding school, and spent the last three years of his long career as professor in teaching the higher classes of the students.

In Father Bischoff's character there was no extraordinary trait, unless one might call his quite unique sense of order, regularity and punctuality something extraordinary. To give a few examples. This lover of order was truly exemplary in observing most rigidly all the details of the daily routine from the first visit in the morning to the last before retiring. Only the most important and simply unavoidable reasons could force him to stay away from the prescribed recreations. Father Bischoff kept an exact account of all the Masses said since his ordination, and thus we know their number to be 11,833. At the beginning of every month he marked the intentions for every day in his Ordo. In four booklets he left behind all his monthly patrons and practices from October 9, 1860, the year of his entrance, till March 22, 1909, his last day on earth. It is true, this extreme sense of order and regularity made the good Father onesided and sometimes less agreeable. Thus for instance, if he had to say Mass for the boys at 7, at the stroke of the clock he went to the altar, whether the boys were in the chapel or not. If at the end of Mass the singing had not yet ceased, only a few words of a stanza being left, he invariably began to say the prescribed prayers. In chapel he liked one place especially and if he found some one else occupying it, he became disturbed and tried to kneel at least as near as possible to his favorite spot. His daily walks in the garden were taken exactly at the same time and some say he even followed always the same paths.

In spite of these little eccentricities Father Bischoff was an exemplary religious, a truly obedient, humble and unselfish son of St. Ignatius. R. I. P.—*Jos. H. Wels, S. J.*

Mr. Roderick Chisholm.

Roderick Chisholm, born April 24th, 1875, entered the novitiate at Sault-au-Recollet, near Montreal, in September, 1896. The sacrifice he made to God in entering religion was but the first in what was to be a life of patient self-renunciation. Within a few weeks after his entrance the

young novice gave unmistakable signs of weak health. Before the completion of the first of his two years of noviceship he was sent home to Glassburn on a three month's leave of absence. It was hoped that absolute rest, the quiet of the country and the little comforts of home would effect a complete recovery and build up what was evidently a weak constitution. The progress of the disease was indeed arrested, the lesions in the lungs were definitely healed, but the germs of tuberculosis were still latent in his system.

Before the three months had expired Brother Chisholm returned to Sault-au-Recollet. In his eagerness to resume the interrupted exercises of his noviceship he had construed into a permission to return to the Novitiate the expression of pleasure at his progress, occurring in a letter of his Novice-Master. Yet he was far from cured. Mr. Chisholm felt so himself and regretfully put aside his religious garb and ceased to be a Jesuit novice.

By the autumn of 1898, Mr. Chisholm seemed cured, at least to outward appearances. After a good deal of correspondence with Superiors in Canada and in California, Mr. Chisholm was once more accepted as a novice. This time the Jesuit novitiate at Los Gatos in California was selected as the best suited by its climate to his weak lungs.

After three years spent at Los Gatos in the exercises of the noviceship and in reviewing the classics and English rhetoric, Mr. Chisholm—who had meanwhile been transferred to the California Mission of the Society, and had pronounced his first vows—began the study of philosophy at Spokane, Washington. Here the tuberculosis asserted itself again, this time the throat being the affected part. The dry air of the mountains was thought injurious, and he was sent back to California to the boarding college at Santa Clara. As a further change he was sent, a few months later, to El Paso, Texas. Here he continued his studies under the direction of one of the Fathers.

But the climate of the beautiful Santa Clara Valley and the varied employments of a master in a large boarding school were thought better suited to building up health than the monotony of private study, and at the close of the scholastic year Mr. Chisholm was sent back to Santa Clara. He remained at Santa Clara for five years, from 1902 to 1907. His weak throat would not allow him to teach a full class, but he made himself an exceedingly useful college man. His marked literary ability showed itself in directing the college magazine, the "Redwood," which was entrusted to his direction for four years.

In the summer of 1906 he seemed well enough to resume his studies. Tuberculosis of the throat had finally yielded to treatment by the Finsen rays under Dr. Black in San Francisco, and the Kneipp Cure had generally built up his health. He received orders to proceed to Woodstock, Md.,

to resume his philosophical studies. On the day previous to his appointed departure, tuberculosis broke out once again and in a violent form. So instead of going to philosophy he had to submit to an operation in San Francisco. The following autumn, 1907, he was able to leave for Woodstock. However, he was not many months at Woodstock before tuberculosis made its appearance for the fourth time. The kidneys were attacked. Treatment at Washington was followed by treatment in Philadelphia and a sojourn at Fern Cliff Sanatorium, Whitehaven. In the autumn of last year he sought the warmer climate of South Carolina. However, he was steadily growing worse and in the April of this year he was brought back to Philadelphia and to Whitehaven in a dying condition. Skilful care prolonged his life, but the end was near, and on the twenty fourth of June he piously breathed his last, fortified by the last rights of Holy Church and in presence of some of his brethren in religion.

Health alone was lacking to fulfill to their fullest the promises of his early youth. Yet lack of health could not prevent him from realizing in himself that high ideal of Christian perfection he had set before him on his entrance upon religious life. Among his fellow novices Roderick Chisholm was distinguishable by his fervor and from this fervor he never relaxed.

Humble and unobtrusive, yet possessed of tremendous energy and determination, absolutely reticent about himself, kindness itself to others, exact in the performance of his every duty, Mr. Chisholm was a model religious, esteemed by all with whom he came into contact.

His was a bright and sunny disposition. A quiet cheerfulness pervaded all his actions. No one more than he loved a good story or an innocent joke, no laugh more hearty than his. Most conspicuous among his religious virtues were his esteem and love for his vocation. When refused re-admission into the Society of Jesus on account of his weak health, he multiplied prayers and novenas as well as letters in order to attain the object of his desires. He finally pleaded with the Superiors in California that his health be given a trial. The physician assured him, and he himself was convinced, that he had health sufficient to study for the priesthood in the Society. However, if Superiors thought differently, he asked that at least they would receive him as a lay-brother to spend his life in manual work about the house. Superiors could not remain deaf to such an appeal. The desire to have a holy religious far more than the desire to have a talented subject influenced them to overlook his weak health. His talents they fully recognized and spared no effort to prolong a life that seemed destined to be so useful to others. R. I. P.

Father James J. Conway.

Father James Joseph Conway, S. J., was born in Triadelphia, near Wheeling, West Virginia, January 12, 1855. A few years after his parents moved West. Father Conway was of Irish and Welsh descent with a little admixture of Scotch. His father was Patrick Joseph Conway, who died in May, 1883, and his mother's name was Anna MacAndre, who died in 1861, quite young, being about twenty-four years of age. One other child only, besides Father Conway, survived the parents, John Ignatius Conway, who died suddenly, March 5, 1909, in Kansas City.

At the time of his mother's death, Father Conway, then a child of six and a half years, was very ill himself, and his life was despaired of. Two years after, in 1863, Mr. Conway placed his son James at St. Mary's, Kansas, which was then simply an Indian school; James J. Conway was the first white boy who was registered on the school list of that now far-famed college, and his name is the first that appears on the Sodality membership rolls of St. Mary's. Father Conway told that when he first landed there some forty-five years before, his companions were two hundred or more tawny young Pottawatomies; that he spoke their language, played their simple games, fished and hunted with them, and was in a hundred boyish ways the little red man's friend, companion and playmate. It was at St. Mary's, on Holy Thursday, 1864, that Father Conway made his first Communion; it was not customary at that time for children to make their first Communion so young, and we may see God's predilection for this chosen soul when he was allowed to approach the Holy Table at the age of nine years. As James Conway grew older he was quiet and studious, often found buried in a book, giving very little or no attention to what was going on about him, and not caring to mix much or make free with others, and this was characteristic of him for many years after, not that he had not always been kindly disposed towards every one.

He left St. Mary's, Kansas, to pursue his studies at St. Louis University; when a student here he was again very ill, with erysipelas, which, it was feared, would attack his heart. He did not finish the course of studies, but left the University to engage in some commercial pursuit. He had heard the Master's call, but his father was anxious to keep him with him; however, he, whom Jesus loved, did not delay long in answering that call; the last temptation, the pleadings of a fond and proud father, was resisted, and James Conway entered the Society of Jesus at Florissant, Mo., 1872. When in the Novitiate, he was a third time very ill; he had typhoid-pneumonia, and received the last Sacraments. After making his philosophy, he taught at Detroit; he made his theology at the Jesuit house at Woodstock, Maryland,

1883-87, and was ordained August 28, 1886; the following day he said his first Mass. Father Conway came to St. Louis in September, 1887, and was Professor of Poetry at St. Louis University. In the summer of 1888, when the University moved from its old quarters on Ninth and Washington avenue to its present site on Grand avenue and Pine street, Father Conway did some pastoral work at the new St. Xavier's; in September of that year he went to Florissant to make his Tertianship. The following Lent St. Xavier's was again favored by having his ministrations as a missionary. In September, 1889, the present Rector of St. Louis University, Rev. John P. Frieden, at that time Provincial of the Missouri Province, appointed Father Conway to the Chair of Metaphysics in the new Scholasticate of the St. Louis University.

On August 15, 1890, Father Conway made his last vows. He taught Metaphysics until September, 1896, when he was appointed to the Chair of Ethics, which he held until 1898. In the summer of 1897, whilst engaged in giving a retreat to the priests of the Archdiocese of Chicago, he became dangerously ill with congestion of the brain; he recovered sufficiently to return to St. Louis shortly after, and in September resumed his duties as Professor of Ethics, but he was far from well, and never having been physically strong, the severe shock to his nervous system, undermined as it was by continuous, close and arduous study, and unremitting application to work, brought about in the early part of the following year a complete nervous breakdown; of so serious a nature was this that his ultimate recovery was despaired of; but the many prayers that were offered for him, and his own great faith and confidence, were not without fruit. For several months he had been unable to say Mass, but a great novena was made for him. The day it ended, May 1st, Father Conway offered the Holy Sacrifice; from that time on he grew stronger and stronger, though slowly, from the nature of the case. By June he was able to travel and went to Waupaca, Wis., for the summer; in September he went to Detroit, where he remained until the summer of 1899, when he went to Waupaca again, and in September went to Omaha. It was here that gradually, but surely, he became more like his former self; he was able to do some teaching, a little preaching, gave retreats, etc.; he remained here three years, at the end of which time he had improved so much that his Superior judged he might again engage in the work of the Scholasticate, and resume the teaching of the second year of Philosophy. He returned to St. Louis, and as Providence would have it, resumed not the work of the second year, but that of the third year of Philosophy. The venture proved a success, his health was such that he was fully able to continue the work. He was moreover appointed Director of the Young Men's Sodality,

and the following spring, Chaplain of St. John's Hospital. These two appointments did more, perhaps, for Father Conway, in certain directions, than anything else he had been given to do; he was forced to take out-of-door exercise and to mingle more with people; he had been too much of a recluse, in a certain sense, not that he had not made hosts of friends, professional and otherwise, even as a scholastic, when teaching in Detroit, where, until recent years, he was perhaps even better known than he was in St. Louis. Much as he had worked before his nervous breakdown, he was now more active than ever; Professor of Ethics, Director of the Young Men's Sodality; Chaplain of St. John's Hospital, extraordinary confessor of a religious community, instructor to his own community, and at a convent, engaged in writing a work on Ethics, getting up a lecture course for the Young Men's Sodality—such was his life a year or so after his return to St. Louis; but so eager was he for work, so ambitious, that despite his kindness and his willingness to be at the beck and call of every one, he complained to a friend that it worried, riled and kept him on an eternal edge. And as year followed year, he took more and more upon himself, until finally, his last and crowning work was the founding of the St. Louis University Institute of Law.

In July, 1908, Father Conway was appointed to the task of founding and organizing the law school, which he did in an amazingly short space of time, for in October the school was opened. A prominent lawyer of St. Louis said shortly after, that he had not believed it possible for the work to have been done in so short a time. What untiring labor, energy and patience were required for the accomplishment of the same no one but Father Conway himself fully realized; but Father Conway never did things by halves; he threw his whole heart and soul into whatever he undertook; like his holy Father, St. Ignatius, besides working as though all depended upon himself, he prayed as though all depended upon God. Writing of this undertaking, he said: "Storm Heaven for me, and pester St. Ignatius to remove all my difficulties; they are many, but then there is a God." How this confidence was rewarded the Law Institute itself bears witness. It was Father Conway who got together the Faculty, and this was no small matter, nor was it without its specific difficulties; where to locate the school was another vexed question attended with great disappointment, until finally it was decided to rent the building in which the Institute is for the present located. The Course of Studies was made out by Father Conway, and so complete and perfect it is that, when submitted for examination, or change, if need be, to one of the Faculty versed in the theory, and thoroughly experienced in the practice of law, but few minor changes were deemed necessary. The

arrangement of the schedule of the Course of Studies, also Father Conway's work, is a model, and has since been adopted by other law schools in the country. The Prospectus of the Institute is also all his work. He attended, in all its details, domestic and otherwise, to the equipment of the school, even selecting, himself, the paper for the walls and the furniture, some of which he had made to order. That Father Conway was eminently qualified for the work entrusted to him is evidenced in the whole organization of the Law Institute, one point especially being particularly worthy of notice, namely, his provision of a Practice Court, a distinctive and important feature of the Institute; in its material appointments and in the training it gives the students in the practical experience of law, render it a miniature Circuit or Supreme Court of Missouri. After working hard all summer in St. Louis—and at times the heat was extreme—in September, Father Conway went to Chicago to buy the law library. The school was opened in October with an attendance of nearly ninety registered students. And now that the Institute was fully established, Father Conway, in addition to all his other duties and occupations, intended to read law, though so conversant was he with the terms, that one of the law students asked if he had ever been a lawyer, or had studied law.

As Director of the Young Men's Sodality, his zeal and interest in matters both spiritual and temporal were unlimited; he visited the sick members, and one may imagine what this meant, the Sodality having a membership of over 500; he brought back delinquent members, and dropped others, saying that he preferred having but 200 faithful and exemplary members than several hundred more who were not; he valued quality more than quantity.

Father Conway was well known as a pulpit orator and speaker on various occasions; his ardor and zeal would carry him away; his impassioned words held his hearers spellbound; from the pulpit one could not listen to him without feeling one's self drawn to do better, to aim at higher things.

He was the foremost promoter in St. Louis of the American Federation of Catholic Societies, and had intended extending his activities in this direction not only to the State of Missouri at large, but to neighboring States.

He was interested in everything pertaining to education in general, and to Catholic education in particular.

Father Conway was most versatile in his gifts and acquirements; a connoiseur in art—music, painting and architecture; a great lover of poetry, an omniverous reader; the sciences were not neglected by him. He had a reading knowledge of eight languages and spoke several; in addition to these, for some years past he had been studying Celtic.

The beautiful simplicity of his character, his gentle disposition, his warmth of manner, his delicate sense of others' feelings, in fact, his magnetism drew all hearts to him, and truly can it be said: "None knew him but to love him."

It was a great shock to Father Conway when first told of his condition, but even then, before he had had time to school himself to that more perfect resignation, he had accepted the will of God.

During his stay at St. John's Hospital and until he became very weak, he received everyone who called to see him, saying that our Lord let everyone come to Him. All the time he did not give to others he spent in prayer and in getting ready for the end. He was conscious until the last; the end came quietly and calmly on Sunday, July 11th, at 3.20 p. m.

The low Mass Tuesday morning, July 13th, was celebrated by the provincial, Very Rev. Rudolph J. Meyer, and the absolution pronounced over the corpse by Archbishop Glennon. Interment was in Florissant, Mo., in the grounds of the Novitiate of St. Stanislaus. R. I. P.

VARIA

ALASKA. *St. Michael's.—Letter from Father A. M. Keyes, S. J., December 18th, 1908.*—As I have just come back from an excursion along the Western Coast, I shall gratify your wishes by letting you know some interesting items of my trip. It was on the 18th of November we started. My guide, by name Ersgory, a nice, neat, strong young man, took charge of a fast team of dogs, seven in all, loaded our sled and away we rode, all of us being in very good shape. We covered about thirty miles that first day, which was successful, indeed, because in the village where we took rest for the night I could perform some baptisms. The place is called Pigmiktalaranisu; the inhabitants are Esquimaux from Port Clarence up North, and speak a language quite their own, but can understand somewhat our own people. A few days before I went there, I met a young man who surprised me by saying to me the following mysterious words: "Father, me N. A. T. Joe, me a little baby wife just now, you by and by all right, you go fix him." It happened that his elder brother a few years ago would not allow me to baptize their children, but last year I went to see them, and as the mother and a newly born child were very sick, the elder brother said: "Father, if you pray for them and heal them I will no more refuse your request, that child will be yours." The honor of God was at stake; you may be sure I prayed hard, and God was pleased to cure both mother and child. It was then a true consolation for my poor heart to baptize not only that child but five more children of N. A. T. Joe, besides receiving a formal invitation from the whole village to go and instruct them all. I shall not make them wait too long. The next day we rode over forty miles, as far as the mouth of the Yukon and stopped at Chaniliak where all the natives with the exception of one family are ready to become Catholics, and already have all the children baptized by us. The feature of my short stay was that we sang prayers and hymns so loud and so long that I almost lost my voice. We then started for Nuna Pitlugak or Hamilton Station, the first large village on the Yukon. There we have a good size church built by Brother Twohig with the help of Father Treca and Brother Chiaudano, and there is a Government School in charge of one of our pupils from Holy Cross. It speaks well for the Fathers to be able to appoint their own pupils in several stations as public teachers. The advantages are very remarkable. The pupils are taught how to profit by civilization, and Protestants have no call for

any work of their own. As soon as we shall be able to have a Father permanently residing in Hamilton, the benefit will be felt in four or five other villages, where the people are fast passing either from paganism or from the Russian to our Church. It was my pleasure to meet here Rev. Father Lucchesi, who was also on a mission of charity. We spent two days here visiting the sick, preparing some for the Sacraments, and as it was Sunday all the people were gathered at Mass and a sermon was preached in the native language. The Sunday School was started also after introducing the young teacher to conduct such an important work for the young generation. On Monday the two teams went away in the same direction, hoping to reach a small village before night, but unfortunately we missed the right trail. When we perceived that we were lost, patiently we went back to our former station and rested there for the night. The following morning it was decided that we should follow a much shorter road and without passing through other villages make our way straight to St. Mary's Mission on the Akulurak River, which we entered after a trip of two short days. This Mission has a boarding school for girls, instituted quite recently. The Ursuline Nuns are surely reaping a successful harvest from their daily labors on behalf of their eighty or more children. The fact that the Mission is utterly isolated makes life weary and tiresome, but it is none the less looked upon by God with smiles and complacency.

While I was at this Mission the weather turned soft and warm, a violent south wind broke up the ice on the rivers and lakes, but especially all along the Behring Sea shore. This makes travelling very slow and unpleasant, when you have barely enough food for your journey. In Hamilton Station, just at the moment we were to start, a native approached me saying: "Come, Father, there is a little baby boy waiting for Baptism, he is born just now, do not go away."

When we left Chaniliak and went over the Behring Sea coast, it was fair travelling for a few hours, but when we turned around Coffee Point, there we met with the open sea, as far as sight could reach, and we were quite sure that beyond Point Romanoff, it would be worse. Still we tried to make the best of it and hastened on our course along the beach, making our way between the drift wood that was lying on the shores and the cakes of ice not yet detached by the tide. Darkness was rapidly coming on. We noticed that a storm was awaiting us beyond Point Romanoff, the snow was drifting right in our face and the high tide was carrying away the ice on which we could find our best way. Once we had barely time to escape the danger of being mercilessly carried out to the open sea. We made straight for the next village over the tundra on the soft snow.

No light could be seen anywhere. At last we gave up and determined to stop for the rest of the night. My guide exhausted said he would not object to it. We were about to untie the sled when we heard the faint sound of dogs barking. A village was near. We started at once in the direction of the sound and soon found ourselves in the crooked Potsmatalic river. Through a mistake of my guide, the dogs gave a sudden turn and dragged all, sled and men, into the open river. Before this accident we had been making good time on the ice. We extricated ourselves with great diffculty, saved our sled and dogs, but the chapel vestments were entirely ruined. The Esquimaux received us very kindly at Potsmatalic, and did all they could to make us comfortable.

ST. ANDREW-ON-HUDSON. *Notes.*—A week's mission, May 23rd–30th, was given by the Tertian Fathers to the men of our own and the neighboring farms. The exercises were held at the chapel of Our Lady of the Wayside and consisted of morning Mass and instruction and a sermon in the evening.

The altar of St. Francis Xavier in the main chapel was lately enriched by a beautiful white marble statue of the Saint, the gift of Mr. Thomas Mulry, of New York City. It bears the inscription "In memory of Thomas and Parthena Mulry."

Interest in Gregorian Chant was fanned high by two very instructive papers read on the subject by Father Jungck. They were the same papers that had been read earlier in the year at Woodstock and were synopsized in a previous number of the WOODSTOCK LETTERS.

Another very welcome visit during the month of May was that paid us by the Theologians and Philosophers from the Redemptorists house of studies at Esopus, a few miles further up the west shore of the Hudson.

The tramp has passed away from our back door. Only those, who have been at St. Andrews during the past few years and have known this familiar figure, with his mingled rags and reverence, and his ready "how d' do, Brother," while in search of his noon-day or evening meal, will realize the miracle. True to the much-mocked-at tenets of his tribe, he has preferred starvation to labor. It happened in this way. A score of tramps were gathered around the kitchen-door one evening—the rear-guard of an army of seventy, the actual count for that day. Plainly this would never do. So a scheme was arranged. The next day the hungry visitor came according to custom down the beaten path, but his usual politeness towards the cook was shocked by being informed that he must first receive a ticket from the brother in the cemetery. It took only a moment to go up the road and petition the necessary coupon, but he was told that

two hours work with the spade was the price of the piece of paper and the square meal. Before evening the stream from the road had perceptibly dwindled. Now no tramps are seen on the grounds at all. They must have reversed their sign upon the gate.

The grounds of the Novitiate are steadily improving in appearance. A hot-house has been provided through the industry of the Juniors, guided by some leading spirits from across the border. More of the roads have been completed. Special care is being given to the neat plotting of the cemetery which by direction of Rev. Father Provincial is to be the common burial ground for our dead of New York and vicinity.

New charm was recently added to the devotional chapel at Pleasant Valley through the addition of a set of stained glass windows.

AUSTRIA. *New Province.*—On September 8th, the Austrian-Hungarian province was divided into two separate provinces. Father Wimmer, former Rector of the college at Mariaschein is Provincial of Austria; Father Bus, formerly Superior at Budapest, is provincial of Hungary. Croatia is now a mission dependent on Austria with its own Superior.

Innsbruck. Dr. Francis Bittinger, Archbishop of Munich. On June 7th, Father Francis Bettinger, Dean of the Cathedral at Speyer, was appointed Archbishop of Munich. Dr. Bettinger is an old Innsbrucker. Although the new Archbishop was only one year, 1870-71, in the Convictus, still he has shown by his many kindnesses towards us in recent years that he is a loyal son of his Alma Mater Oenipontana. His appointment has met with general approval.

Feast of the Sacred Heart.—This year the feast of the Sacred Heart was celebrated here in a special manner. And rightly so, for it is the jubilee year of the victory on Berg Isel—the one hundredth anniversary of the successes of 1809, in which devotion to the Divine Heart played an important part. In the Convictus the feast was introduced by a novena. On the day itself a solemn High Mass was sung in the chapel, after which the Blessed Sacrament was exposed and adored until late in the afternoon. In the evening seventy-two new members were received into the Priests association of the seminary, having first made a solemn promise to be true to the interests of the Sacred Heart. With this large increase the society has now more than two thousand members. On the occasion of this reception Father Bruders, Professor of the History of Dogma, gave an address to the seminarians.

The services in our church began at nine o'clock. Long before that hour crowds of people assembled all along University Street. Standing in front of the church were the soldiers' band and a company of riflemen from Wilten.

The latter wore their holiday dress—their red Tyroler costume. Punctually at nine, Archduke Eugene came, entered the church, and took his place in the sanctuary. All the nobility and magistrates of the Capital City of Tyrol—the Liberal Mayor excepted, were either present in person, or had their representatives at the services. Abbot Zacker of the Wilten Premonstratensian Cloister celebrated the Mass, and Father Pfistermeister, S. J., preached. The renewal af the act of Consecration to the Sacred Heart, and the singing of the Bundes-Lied were soul-stirring.

At five o'clock in the afternoon a procession of prelates, priests and people, in which all our seminarians took part, started from the Premonstratensian Church in Wilten, and wended its way up Berg Isel where at the foot of Andreas Hofer's monument Abbot Zacher renewed Tyrol's consecration to the Sacred Heart. Then the thousands present sang again the hymn dear to the heart of every true Tyrolese.

"Heart of Jesus to-day anew,
We promise to be ever true!"

A fitting close to the day's exercises was the illumination of the mountains in the evening. A thousand fires lit up the peaks that surround our city. High up on the sides of the North chain the figures of crosses, hearts, and the number 1800 could be easily seen by the groups of scholastics that witnessed the illumination from the roof garden of the Canisius' house.

The New Convictus, St. Joseph.—The announcement of a new Convictus for Innsbruck was made in the Varia of the June number of the WOODSTOCK LETTERS. Since then grounds have been purchased, plans for the buildings made and approved of, and schemes suggested for raising the funds necessary to begin the erection of the new house. The Father Regent of the seminary has received a number of letters from friends of Ours. The writers have made or promised donations to help towards the defraying of the expenses. Some have suggested ways and means for collecting money. Here is what one enthusiastic alumnus says: "I would propose that you send a circular somewhat like the following to the Alumni and friends of the Convictus."

SHARE CERTIFICATE
FOR THE
BUILDING OF THE THEOLOGICAL CONVICTUS, ST. JOSEPH
AT INNSBRUCK.

No.....

The undersigned are indebted to the holder of this certificate or to Father NN. for.....crowns.

a) 3 per cent. interest will be paid on the loan.

The loan will be paid back in full within fifteen years at the latest.

b) The loan will draw no interest for the first five years. 3 per cent. interest to be paid in the following ten years.

c) The loan will be made without interest; after five years .....crowns will be paid back each year.

N. B. The holder of the certificate should cross off the conditions to which he does not agree. The capital is not redeemable; but all will be paid back after fifteen years. The interest begins on the first of the month following that of the receipt of the money.

Signed: .....

By following some such plan as this it is hoped that enough money will be raised to begin the work on the new buildings next spring.

The Catholic Congress.—From the 21st to the 24th of May last the first Catholic Congress of Tyrol was held in Innsbruck. Ours took an important part in the proceedings. Father Hofmann, Professor of Canon Law, was the preacher at the solemn High Mass in the parish church, Sunday morning. At the afternoon session of the Congress he spoke on the Catholic Press. Father Gatterer's subject on the same day was "Practical Christianity." Both papers were very well received and occasioned two interesting discussions.

Rector of the University. Dean of the Theological Faculty. Professor Dr. Ritter has been chosen Rector of the University for the coming school year, and Father Michael Gatterer, S. J., Dean of the Theological Faculty.

New Books.—The following new works have appeared recently: The third enlarged and revised edition of Father Fonck's "Parables of the Lord." This new edition contains a warm letter of commendation from the Bishop of Rottenburg. The fifth edition of Father Noldin's "Explanation of the Decree, Ne Temere:" "Meaning and application of the Decree on Communion, December 20th, 1905," by Father Hättenschwiller, editor of the Messenger of the Sacred Heart. "An Invitation to Frequent Communion," by the same author. A new edition of Mr. Boetsch's "Hints for Prefects and Professors in Colleges:"

Change of Professors.—Father Biederlack, former Rector of the German College, Rome, succeeds Father Noldin as Professor of Moral. Father Noldin is now Rector and Tertian Master at Linz.

Ordinations.—The ordinations this year took place on July 25th, 26th, and 27th. Among the Americans ordained were Fathers H. Noonan and F. Kemper, of the Missouri Province, and Fathers J. Toohey and P. Cusick, of Maryland-New York Province. Bishop Dr. Egger of Feldkirch was the officiating Prelate.

Spiritual Exercises.—Eighty-two students from the German Universities and Gymnasiums made the exercises in our seminary from the 16th to the 20th of August. Father A.

Stork preached the retreat. On the evening of August 20th, forty-two priests began a seven days retreat. Among the number was Father Kirchsteicher, who owing to some misunderstanding with the late Bishop of Linz, had not practised his priestly duties for thirteen years. Father Oberhammer, Spiritual Father at the college, gave the exercises. Father Bruders preached a triduum from August 3rd to September 3rd to ninety-seven priests. The fourth and last of the series of exercises began for priests on the evening of September 13th.

BOSTON. *St. Mary's Church. Golden Jubilee of Father W. J. Scanlan.*—Rev. William J. Scanlan, S. J., of St. Mary's Church, North End, Boston, on July 28th observed the fiftieth anniversary of his entrance into the Society of Jesus. On account of the season the public celebration has been put off until October, when the parishoners will unite to do honor to the venerable priest. At present he is chaplain to the House of Correction at Deer Island.

CALIFORNIA. *New Province.*—The California-Rocky Mountain Mission was erected into the Province of California on September 8th. The Rev. Hermann Goller, recently Rector of the College in Spokane, Washington, was appointed Provincial.

Santa Clara College. Reception to Governor General James F. Smith, of the Philippine Islands.—Santa Clara College theater was well filled on the afternoon of June 21st with an enthusiastic assemblage of students, alumni, faculty and invited guests, who gathered to greet James F. Smith, governor-general of the Philippine Islands.

After a few remarks by the Rev. R. A. Gleeson, S. J., President of the college, Governor Smith responded. He said that he knew of no occasion that had given him more joy than to be back again within the walls of Santa Clara college. He referred with pathos to his instructors in youth, whose faces were missing; how the precepts they had taught him had been of invaluable assistance in his life battles, and how he had always looked to the days spent with his Alma Mater as the happiest of his career.

"If any honors have been mine, it is because of my Jesuit education, helped by the guiding hand of divine Providence," said the governor in ending his address.

Yakima Mission to be Restored.—The old Athanum mission, the pioneer institution of the white men in the Yakima Valley, Washington, is to be preserved as a landmark. The Knights of Columbus have interested themselves in the matter and will restore the buildings, which are still in a good state of preservation, to their original state.

Rev. Thomas E. Sherman, S. J., on a recent visit to North Yakima, became interested in the place, and it is to him that the present movement is due.

The Knights of Columbus have purchased about three acres, which include all the buildings of the old mission, and will begin at once the work of restoration. Fences will be built on the place, the log buildings will be touched up here and there where decay has done its work, the old altar will be re-established, the orchard, the first in the Yakima Valley, and which is still bearing, will be trimmed and pruned.

The first mission was established by the Oblate Fathers, but was abandoned by them in 1855, on account of the Indian wars. In 1860, the original buildings were burned. Rev. N. St. Onge, a secular priest, later re-established the mission, which was turned over to the Jesuits in 1874.

Mission at the Oregon State Reform School, Chehalis.—Recently Father Vincent Chiappa, S. J., of Portland, gave a very successful mission at the Oregon State Reform School, as the following letter makes known:

Chehalis, Wash., May 30, 1909.—I have just closed a most consoling mission at the State Training School, Chehalis, Wash. Over 200 boys and girls were present, three times a day, during the five days of the mission. I should certainly fail in the most sacred duty of gratitude were I not to acknowledge the extreme kindness and attention of all the officials in my regard. After God, the success of the mission is mainly due to the untiring zeal and unsparing efforts of Mr. C. C. Aspinwall, the superintendent, to make it a success. A brass band of thirty pieces was put at my disposal, and I take pleasure in stating that both boys and girls played well and with gusto.

The grand principles of the One, Holy, Catholic and Apostolic Church still exert a powerful influence for good on the minds of Catholics and non-Catholics alike. All the Catholic boys, to the number of fifty, and the twelve or fifteen Catholic girls, approached the Sacrament of Confession, and sixteen of them, as many as had made their First Communion, received on Pentecost Sunday.

Quite a number of non-Catholic boys and girls, without a word of encouragement on my part, insisted on opening their hearts in the tribunal of penance, and asked, if possible, to be received into the Catholic Church.—*Vincent Chiappa, S. J.*

CANADA PROVINCE, WIKWEMIKONG. *Jesuit Mission Work Among the Indians.*—It may be interesting to your readers to learn something of the increase of devotion to the Blessed Eucharist in Wikwemikong, an Indian village on Manitoulin Island.

The Jesuit Fathers here have been most earnest in their exhortations to the people to approach the Holy Table frequently and even daily, and the result must, indeed, be grat-

ifying to them. The Sacred Heart is especially honored here—the League being in a very flourishing condition, and devotions were held in the church every evening during the entire month of June, but it was on the Feast of Corpus Christi and during the octave that the Indians evinced their great faith and devotion to the sublime mystery of the Eucharist. Each morning during Mass, there was exposition of the Most Blessed Sacrament, and each evening Father Specht, the zealous and indefatigable pastor, gave an instructive sermon on devotion to the Blessed Sacrament and to the Sacred Heart, which, as he forcibly explained, were one and the same, as devotion to the Sacred Heart leads to daily Communion and daily Communion leads to love of the Sacred Heart. The sermon was given in both English and Indian, and the Litany of the Sacred Heart and other prayers were recited also in both languages, after which Benediction of the Most Holy Sacrament was given.

Large numbers attended Mass and also the evening devotions. On the Sunday within the octave there was a procession in honor of the Blessed Sacrament, as is usual here on that Feast, and surely our dear Lord must have looked with tender love and mercy on those dusky children of the forest as reverently they took their places in the procession.

Presently the Rev. Superior, Father Couture, appeared carrying the Sacred Host. It was borne under a canopy, carried by four Indians. Father Couture was attended by several other priests and by the Brothers, while the acolytes swung the censers before the Blessed Sacrament. Slowly and reverently the procession moved forward, headed by the cross-bearer attended by two acolytes. The girls and boys belonging to the industrial schools here formed a guard of honor for the Blessed Sacrament. It was really a beautiful and edifying sight, their respectful attitude evincing how deeply they realized their great privilege and vividly recalling the tender words of our loving Savior. "Suffer little children to come unto Me and forbid them not, for such is the kingdom of Heaven." The boys were neatly and tastefully attired, while the white costumes and flowing veils of the girls added beauty and impressiveness to the scene.

After slowly winding its way for some time the procession reached the first repository. It was a touching sight as all knelt reverently, while the faith inspiring words of the "Tantum Ergo" were sung. Benediction was given and all proceeded slowly forward again as the grand burst of praise "Laudate Dominum" arose to our God. Three other repositories were passed, and at each the same grand scene was enacted. The procession being finished, all re-entered the church, nothing occuring to mar the impressiveness of the scene.

Friday, the Feast of the Sacred Heart, was solemnly and lovingly celebrated. The people approached the Celestial Banquet in such great numbers, that it seemed as if they wished to transform the crown of thorns around the Sacred Heart into a crown of rarest flowers, woven by their faith and loving homage. After the act of consecration to the Sacred Heart was read in English and Indian, Benediction of the Most Blessed Sacrament was given, and thus ended in this village the sweet month of the Sacred Heart.

During the month there were 3,400 Communions, a grand offering to the Sacred Heart, and one which shows how deeply the faith is planted in the hearts of the people here, evincing the zealous care and arduous labor of the priests who devote their talents and their lives to the welfare of the Indians.

COLOMBIA. *Retreats for Men.*—Here is some information about the retreats for men that are going on in Colombia. This wholesome practice thus far extends only to a few towns. The soul of the work is Father Louis X. Munoz.

In Penol this zealous Father preached a retreat to 400 men, who were eager to settle their accounts with God. At Abejorral 1255 men, in four different sections, made the retreat. Over 600 were debarred, because there was no room for them. To lodge and feed so many people four of the larger houses in the town were connected together by pulling down some partitions between them. It required three kitchens to cook the food for the retreatants.

Not far from Abejorral is located Sonson, a parish of some 30,000 inhabitants. In this rich and prosperous city eight different retreats were preached to eight different parties, in all numbering 2,200 men. Here again the owners of the houses did not object to the tearing down of partitions in order to accommodate the men with lodgings and dining rooms. Many of the richest and most aristocratic ladies and gentlemen in the town acted as waiters for the retreatants. The Communion on the last day was given in the principal square of the city, where an altar had been erected.

At Rio Negro, an important city and not at all very religious, retreats were given to 3,200 men in seven different sections. All these men were housed as at Sonson. The Archbishop of Medillin, Mgr. Cayceda, was present at the closing exercises of these retreats. He travelled from Medillin to Rio Negro on horse back, as Columbia is not so well supplied with railroads as the United States. When nearing the city a large body of men on horse back went out to meet his Lordship. The way for a long distance was decorated with rustic arches and flowers. As the Archbishop came into sight, all the riders alighted, and as he passed through the lines every one knelt to receive his blessing. The streets of the city were thronged with people who cheered his Lordship most heartily, as he passed by.

The next day, November 30, at dawn, the closing day of the retreat, a beautiful altar was erected in the square in front of the parochial church. Here 6000 men assembled to hear Mass and receive Holy Communion. The number was increased, because the retreatants of the two neighboring towns were invited to attend. Certainly this was a most consoling sight. A choir of fifty boys sang the divine praises, and twenty priests assisted the Archbishop, each one holding in his left hand a ciborium, and in his right the Bread of Life. After the words "Ecce Agnus Dei" had been uttered, Holy Communion was distributed to the kneeling 6000 men. What a consolation for the Sacred Heart of Jesus!

From 1905 to 1907 inclusive, 44,000 men have made these retreats, and the splendid work is still going on—and what is best of all the fruit is lasting.—*From a Letter of Father D. Quijano, S. J., Ancon Hospital, Panama.*

COLORADO. *Denver. Golden Jubilee of Father Marra, S. J.* Rev. Joseph M. Marra, S. J., Superior of the Mission of Colorado, New Mexico and Texas, celebrated the golden jubilee of his religious life September 26. Father Marra has been twice Superior of the Colorado Mission. For thirty years he has been doing effective missionary work in English, Spanish and Italian and is now, in addition to his duties as Superior of his extensive district, editor of *La Revista Católica* of Las Vegas.

DENMARK. *Copenhagen. Father Frederick Esser.*—It is notable that on June 21st, for the first time since the Lutheran Church was established in Denmark, a Catholic priest, Father Frederick Esser, S. J., took part in a disputation at the University of Copenhagen. Miss Ellen Jorgensen was the candidate for the degree of Doctor of Philosophy. Her thesis was on the "Cult of the Saints in Denmark in the Middle Ages." Father Esser's only objection was that Miss Jorgensen, whose thesis was well done, was at times unscientific in drawing conclusions from the charges of the Reformers. This, he said, was as unreasonable as an attempt to explain a constitutional monarchy from the rulings of Socialists or the principles of morality from professional pornography.

ENGLAND. *Compstall. Retreats for Workingmen.*—Father Buckland, S. J., in reviewing the past year's work carried on at Compstall Hall, England, for the spiritual benefit of the Catholic toilers in the great industrial centres, tenders a generous tribute of thanks to the Catholic Press, and particularly to the "Catholic Times" for the interest in the initial stages of the movement. If any gratitude were due to a Catholic journal, says the "Times," for the promotion of an undertaking which must bring blessing on all who have a hand in it, the debt would

be most amply repaid by the knowledge that the labors and sacrifice of the Jesuit Fathers, to whom really belongs the credit for what has been achieved, are bearing the fruit for which they hoped. "The experience of the past year," says Father Buckland, "has taught me what was probably known to many before—that we have in this country, and especially in the North, a large body of intelligent and active workingmen, who, if they were only formed and guided are capable of doing a vast amount towards realizing the ideal of our Holy Father, 'restoring all things in Christ.'" It is very gratifying to learn from Father Buckland, who has visited all the principal Houses of Retreat in Belgium and Holland and made a careful study of each, that the workers of England will bear favorable comparison with those of other countries, and that in consequence the results here are as good as anything he has met with abroad.

Edinburgh. New Presbytery. Address by Lord Skerrington.—The foundation-stone of a new presbytery and hall in connection with the Church of the Sacred Heart, Lauriston-place, Edinburgh, was laid on Saturday afternoon by Lord Skerrington. The structure, which adjoins the church on the south side, is in the Italian Renaissance style of architecture. The presbytery will occupy the front, and the congregational hall, which will accomodate about four hundred persons, will be at the back. The men belonging to the Sacred Heart Guild lined the route from the church to the platform traversed by his Grace the Archbishop of St. Andrews and Edinburgh and the officiating clergy. The Archbishop, having blessed the stone, Lord Skerrington, who was presented with a silver trowel, formerly declared the stone to be "well and truly laid." Addressing the gathering, Lord Skerrington said that a great many of them had been anxiously looking forward to the building being completed in time to enable them to use it at the celebration of the golden jubily of the church in the course of the ensuing year. The present occasion was one of great interest to the congregation, and it was of very particular interest to him, because he was one of the oldest members of the congregation. One of his earliest recollections was going to Mass *in a barn-like structure*, which he believed still existed somewhere at the back of the Grassmarket. The people who resorted to the barn were the nucleus out of which the great congregation had grown during the last half-century. He was a small child at the time, and did not go to the *barn* by himself. He was taken there by his father who, *he was proud to say*, took an active part in *inducing the Fathers of the Society of Jesus to come to Edinburgh.* The new building was intended to provide the Fathers of the mission with a suitable presbytery for their accommodation. For half a century they had been content to devote their labor and

their lives to the well-being of their people, and it was only when fifty years were about to expire that it occurred to them that they were entitled to ask their congregation to provide them with a decent habitation in which to live.—*Catholic Times, June 4th, 1909.*

Oxford Local Examinations. Great Success of our Colleges. In spite of an additional examination in March the competition has become much keener. The total number of candidates examined in July was 21,579; and of that number 9988 were Seniors, 8230 Juniors, and 3351 Preliminary. For the first time in their history our Catholic colleges have secured the first place in Senior, Junior and Preliminary examinations. This coveted position has been won by boys from the Jesuit School at Wimbledon and from St. Francis Xavier's, Liverpool.

Now that the Senior Local under certain conditions has been taken in lieu of the different Matriculations, the number of competitors during the last few years has increased by thousands. Among some 10,000 candidates, the first place is secured by E. Bamford, of Wimbledon College. There were two others from the same school in First Class Honors, five from the Catholic Institute, Liverpool, four from St. Francis Xavier's, Liverpool, three each from Stamford Hill and Mount St. Mary's. Then follow St. Bede's, Manchester, and St. Mary's.

The most striking feature of the Junior examination is the fact that among 8230 candidates the first five places are held by Catholics, the first three coming from Wimbledon College, and the fourth and fifth from St. Francis Xavier's, Liverpool. Of the thirty-nine First Class Honors secured by Catholics, eighteen—that is nearly one-half of the number—belong to St. Francis Xavier's, Liverpool, ten to Wimbledon College, and the remaining eleven are divided among the other Catholic colleges and convents.

In the Preliminary examination our candidates have as usual surpassed themselves. Of the thirty-seven placed in First Class Honors fifteen are from Catholic establishments. J. Carroll, of St. Francis Xavier's Liverpool, heads the list in England, followed by eight others from the same school. Of the remaining six, two places were secured by Wimbleton and one by Mount St. Mary's.

London. Mr. Leslie Walker, S. J., gains First Class Honors at London University.—Mr. Leslie Walker, S. J., who recently passed through the course of philosophy at Stonyhurst, gained first-class honors in philosophy at the London University B. A. examination at the completion of his course there. Under the new regulations for the M. A. degree he offered as his thesis a substantial work on "Pragmatism, Absolutism and Realism." The merit of this work and the candidate's general answering in philosophy were so highly

appreciated by the examiners that they awarded him the degree of M. A. "with the Mark of Distinction," a very unusual honor. Speedy publication is promised of this essay which evidently from the estimate of the London University examiners is a valuable contribution to the most keenly discussed philosophical controversy of our time, and should be particularly welcome to Catholic readers, as we have so far nothing from the Catholic standpoint in English on the subject.

FORDHAM UNIVERSITY.—Special activity characterized the Sodalities last year. The boarders fitted out anew their Sodality Chapel in the Administration Building. The walls were papered, the benches varnished, the altar painted, statutes touched up, and the sanctuary floor covered with a rich rug. A new altar lamp, and new electric chandeliers were hung. A tasty holy water font was also purchased. The sum expended exceeded $200 dollars. Some students contributed from ten to twenty-five dollars. The list of members were rewritten and framed.

During the month of May, the boarders as usual gathered around the Statue of the Blessed Virgin in the garden every evening at half-past seven o'clock to sing hymns and listen to the discourses given by the older Sodalists—by a boarder one evening, by a day scholar the next.

During this last May the wearing of Immaculate Conception medals attached to blue ribbons was instituted by the Boarders' Sodality. But no sooner had the boarders appeared with our Lady's decoration, than the members of the Day Scholars' Sodality petitioned to do likewise. Non-Sodalists then began to ask for medals, and soon Fordham was a spot that must have been pleasing to the glance of our Lady. One of the Fathers remarked to several Sodalists: "You boys, by wearing these medals, are doing a good work which we Jesuits cannot do." "Well," said one of them, "I hope some good comes of it, for I have almost lost patience explaining to my friends, and strangers on the street cars, the meaning of that medal!" Another day, scholar asked his Director for an extra medal. Said he: "The car conductor, whom I come up with in the morning, wants one."

As a May present to our Lady, the Day Scholars' Sodality donated a votive standing lamp to the Students' Chapel. It is four feet six inches high, and is a graceful ornament. The cost was twenty-two dollars. At the last meeting of the year, a formal act of presentation to our Lady was read by the Prefect of the Sodality, and a scroll containing the names of the sodalists was enclosed in the lamp stand. The lamp was then with formality lighted by the Prefect. Rev. Father Rector gave a short address in which he accepted the gift in the name of our Lady.

For several years it has been customary for the Day Scholars' Sodality to have a Mass said during November for the souls of Sodalists and of relatives and friends of members.

GEORGETOWN UNIVERSITY. *Golden Jubilee of Father Edward I. Devitt, S. J.*—September 13, was celebrated the Golden Jubilee of Father Edward I. Devitt. Father Devitt was a golden Jubliarian on July 28, but the celebration of the feast was postponed until the above date to allow the members of the community and others to be present. From 1879 to 1883, the jubilarian, while Professor of Philosophy at Woodstock, was also editor of the WOODSTOCK LETTERS.

HAVANA. *Fiftieth Anniversary of the Belén Observatory.* I shall not take up time by narrating the origin of the Observatory of the College of Belén and the work thus far done thereby. This work is well known to many and has been far famed for many years in the United States and Cuba.

While we were celebrating the Golden Jubilee of the observatory, we opened up the new hall of the college, probably the best of its kind in the island. The capacity of this hall is 2000 persons.

The day assigned for the celebration was the 12th of March. The hall was richly lighted, and had an elegant open platform surrounded by flowers and plants and set off by portieres and incandescent lamps without number. The portraits of St. Ignatius of Loyola and of Father Viñes, who discovered the laws of hurricanes of the Antilles, stood out in relief.

Among those present at the function was our old student of Sancti Spiritus, the President of the republic, Señor José Miguel Gómez, with his wife and daughter. Besides there were the Secretary for Public Instruction, the Rector and Professors of the University, the Mayor of Havana, the President of the Chamber of Commerce and others. It was the most select gathering of Havana.

Special addresses were made by Fathers Echevarria, Professor of Physics, Sarasola, the Director of the Observatory, Cienfuegos, and Gutiérrez-Lanza, Director of the Seismic Observatory. This latter gave the history of the Observatory of Belén and of the famous Fathers that have successively directed it. . . . . Father Gutiérrez-Lanza in a neat and telling way pointed out the great services done to science and to mankind by the Observatory of Belén during the lifetime of its Directors, Father Viñes and his worthy successor Father Gangoiti. He told the many times that it had saved numerous lives and great undertakings by its warnings and information. No wonder that the government of the Chamber of Commerce of Havana (at the motion of Sr. Gelats its president), the municipal council and various

individuals have decided to give and have really given their support to the Observatory of Belén, so as to aid its splendid work and the learned and charitable mission that it fulfils. In this wise the service will be made more far reaching; new meteorological stations will be established in the Antilles; and the meteorological conditions will be foreseen with greater certitude. Enthusiastic and hearty applause rewarded the splendid discourse of Father Gutiérrez-Lanza.

The Rector of the College of Belén, Father Assoleaga, thanked the audience and the authorities.

The feast was brought to an end by the Hymn of the Observatory of Belén, which was sung with accurate and pure executiou by the students of music.

Such was the entertainment of which so much was said in Havana. Besides the $10,000 which the Chamber of Commerce gave, another $10,000 were given by the municipal council of Havana.

The day after the Jubilee celebration, the following bill was introduced in the House of Representatives:

"Fifty years of uninterrupted study, work and science devoted to the benefit of humanity and to the honor, fame and renown of the nation have at all times justified the expression of a people's gratitude."

"Fifty years exactly are to-day ended since the foundation of the Observatory of Belén. The rich and poor have alike received benefit and appreciated that benefit which the observatory has ever done for humanity in Cuba."

"This Chamber, representative of all the social elements of Cuba, will do no more than its duty by giving in some way or other a public manifestation of its recognition of the Observatory of Belén. The undersigned Representives, knowing that the most efficacious means of showing recognition are those whereby the sphere of action of the observatory will be broadened, have the honor of proposing the following law:

Article I.

The Executive is hereby authorized to present the sum of $10,000 to the Observatory of Belén for any purpose it may have, in recognition of its services during the period of fifty years, as also to stimulate it to future labors.

Article II.

The Executive is hereby authorized to disburse the said sum for the said purpose from the funds of the National Treasury that are not disposed of.

Juan de la Cruz Almem," etc.

It seems without doubt that this law will be passed as soon as the two houses meet in joint session. Of late a public committee has been formed to erect a statue to Father Viñes.

At Cienfuegos, work will soon be begun on the completion of the principal facade. On the chief round tower, the

meteorological observatory will be mounted. Elsewhere on the grounds, the seismic instruments will be set.

Under the new government, the signs of prosperity seem certain. Notice has been given that once again, in the palace in which the former captains general lived and now the presidents live, holy Mass will be celebrated. This ancient custom had been discontinued since the end of Spanish supremacy.—*Letter of Father S. Sarasola, S. J.*

IRELAND. *Successes of Clongowes*—Clongowes has this year added to its prestige by a series of remarkable successes in three different examinations. In the Royal University twenty-three of its boys have matriculated, and eight passed 1 Arts. In the London Chamber of Commerce its pupils have secured forty-two passes, more than twice the number secured by any other institution in Ireland. In the intermediate it has secured thirteen exhibitions, six of which are first-class, and seven medals. When we remember that this has been a year of strict economy on the part of our Board, and of very capricious marking on the part of the examiners, the fact that Clongowes remains unshaken testifies to the thoroughness and efficiency of its teaching.—*London Tablet, Sept. 25, 1909.*

Father P. Kane, S. J., Secures Bardic Honors—At the Royal National Eisteddfod, an unique distinction was conferred on an old Clongownian, Father Patrick Kane, who secured bardic honors—the first Catholic priest who was ever thus honored. The *Llangolen Advertiser* reported the announcement of this high honor to Father Kane as having caused great enthusiasm. For those who are not fully *au courant* with the matter, we may state that the Eisteddfod is a literary session of the Highest Court of literature in Wales. In confers the following degrees: Ovate, Bard, Druid. This last, of course, has now no religious significance. The Druids are merely chief bards, as Thos. Stephens shows in his able work *The Literature of the Kymry*. The examination for the degree of Bard is conducted entirely in Welsh. It is held simultaneously in all the chief towns. It lasts four hours, and though many Welsh competed, only twelve candidates were successful, of whom Father Kane was one.

The genuine pleasure of the Welshmen on Father Kane's success was very encouraging. Many—even defeated rivals pressed forward to shake hands, and all gave him a genial and cordial reception. The successful candidates are led up to the Logan Stone, when the archdruid announced the names. Thereupon a blue ribbon was bound around each candidate's arm, and a certificate, signed by the archdruid and many distinguished bards, was handed to each.

LEONARDTOWN. *The New Leonard Hall.*—The new college for boys at what was once Thornly Manor in the district of Leonardtown was opened in September. This property was until recently a part of the Loker Estate and was acquired last year by the Jesuit Fathers for its present purpose.

The idea of a High School or College for the Catholic youth of Southern Maryland has been cherished for many years by the Fathers serving the Mission in St. Mary's County; but the time was not ripe for a project of such dimensions. The present seems to be the acceptable time; the need, long standing, has brought a demand in many quarters, and everywhere the undertaking is meeting with welcome and encouragement.

The Xaverian Brothers, well known in Baltimore by their very successful college near Catonsville, and their large and prosperous Industrial School at Irvington, have charge of the studies and discipline of the new college. At first it will not assume the proportions of a college nor will it immediately have a full teaching staff. But work on the new buildings will be advanced as rapidly as possible, the teaching staff will be increased, and gradually Leonard Hall will take rank with the best institutions of its kind in Maryland or any State.

For the ultimate success of this enterprise both the Jesuit Fathers and the Xaverian Brothers look especially to the people of St. Mary's, Charles and Prince George's Counties; first for their cooperation by sending students to receive the benefits of a higher and more thorough education than can be given in the highest grades of our public schools; an education that will be classical, commercial, industrial and agricultural; that will prepare them to enter schools of law or any higher scientific or professional courses.

The Fathers have received ample promises of substantial aid from many of our best people, in fact more than promises; they confidently expect the hearty support of all who are sincerely interested in the betterment of our boys and young men. Of all the plans and projects that make bright the future outlook of Southern Maryland, and St. Mary's County in particular, there is none that can or will do so much for the enlightenment, happiness and prosperity of our people as Leonard Hall.

Classes opened Monday, September 20th, with a registration of thirty—five of these being boarders. The other five places open for boarders will be taken within the next few weeks, and the number of students will easily reach forty this term. The Brothers have issued a neat prospectus.

MISSOURI PROVINCE.—Two events of more than passing interest, because preluding undertakings which have in view the planting of Christian higher education in soil hitherto untilled, occurred during the past summer. One

was the inauguration on August 1, of our new parish of St. Francis Xavier in Kansas City, Mo., by the celebration of the Holy Sacrifice in a temporary chapel, which had been fitted up in an old building occuping a corner of the ample grounds purchased last spring as a site for the future Rockhurst College; the other was the ceremony on August 15, of the laying of the corner stone of our new combined church and school of St. John Francis Regis in East St. Louis, Ill.; this structure is designed for conversion to exclusively school purposes when conditions will justify the erection of a commodious church on the neighboring tract of land of about eight acres purchased for a future college. The selection of St. Francis Xavier as the Patron of our new parish in Kansas City was made at the instance of the venerable Bishop, the Rt. Rev. John J. Hogan, who desired this visible memorial and reminder of the fact, which he recalled, that the pioneer church of Westport, the precursor of Kansas City, had been placed by its Jesuit pastor, probably Father Nicholas Point, under the patronage of the Apostle of the Indies.

The recognition of both of these cities, Kansas City and East St. Louis, as promising fields for our higher educational activity is due, first, to the pressing solicitations of their saintly chief pastors, who have ever been devoted friends of the Society, and, then, to the advantages they possess; for though young in years, both are forging to the front and making great strides in commercial progress and growth of population, the former even aiming to distance its much older sister city in Missouri, St. Louis, while the latter is straining every nerve to pass all competitors and attain the coveted honor of ranking as the second city in Illinois.

Chicago. St. Ignatius College.—The *Inter Ocean* of a recent date states: "It was announced that negotiations are in progress for the affiliation of the Illinois Medical College, which has existed for fifteen years at Washington Boulevard and Halsted Street," with St. Ignatius College. "The medical classes are to be reorganized, the equipment is to be increased, the staff enlarged and the standard of the College brought up to the requirements of the Association of American Colleges. Dr. Burkholder is to be the dean. The medical college will be ready for students this fall." This year the Loyola Academy, the first of the group of buildings of the proposed Loyola University, is to be opened in Rogers Park, on a track of land at Devon avenue and Lake Michigan.

Father Paul M. Breen has been appointed Prefect of Studies in succession to Father Francis B. Cassilly, who has been transferred to St. Xavier's, Cincinnati.

Unveiling of a Tablet to Father Marquette and Joliet. On Sunday, May 16, 1909, fifteen hundred persons, led by the Franco-American colony of Chicago and Baron de Saint

Laurent, consul of France, with heads uncovered cheered the Marquette and Joliet explorers. The demonstration at Robey street and the South Branch of the river was at the unveiling of a large bronze tablet presented to the city by the French societies of Chicago and imbedded in the base of the cross placed there some months ago.

While the throng of spectators—men, women and children—stood in the afternoon sun, speakers on an improvised platform decorated with French and American flags, extolled the pioneer priest. They told how that very spot, in 1674, was the historic "high ground," where Father Marquette spent the winter. They painted word pictures of the scenes in those days when the shores of the Chicago river were lined with wigwams, and then pointed to the surrounding granaries, railroad yards, factories and lumber plants to emphasize the evolution that since has taken place.

Through a coincidence Captain Jean Marquette, a descendant of a relative of the famous Jesuit explorer and commanding the freighter Bulgaria, steamed up the river and past the point of celebration while the tablet to his ancestor was being unveiled. There were only few in the crowd who knew the real meaning of the three blasts that came from the smoke-covered funnel of the freighter as it lumbered past.

Among the speakers were Baron de Saint Laurent, Rev. Alexander Burrowes, S. J., President of St. Ignatius College, and Z. P. Brosseau, President of La Société Francaise de Bienfaisance d'Illinois.

On the tablet is printed the following inscription:

"In memory of Father Marquette, S. J., and Louis Joliet of New France, Canada, first white explorers of the Mississippi and Illinois rivers and Lake Michigan, 1673; navigating 2,500 miles in canoes in 120 days. In crossing the site of Chicago, Joliet recommended it for its natural advantages as a place of first settlement and suggested a 'lake to the gulf water way.'

"'To do and suffer everything for so glorious an undertaking.'—*Marquette's Journal.*

Cleveland. St. Ignatius College. Seismographic Observations.—The recently organized chain of seismographic observations in the Jesuit colleges of the United States gave a signal proof of their utility in the Mexican earthquake two weeks ago. The instruments of Rev. Frederick Odenbach at St. Ignatius' College, Cleveland, Ohio, recorded the earthquake at dawn on Friday, July 31, while the first telegraphic intimation of the disaster reached Cleveland after 5 P. M. The first press despatches from the scene of the calamity came on Saturday. Thus Clevelanders, thanks to Father Odenbach, had a report of the earthquake twelve hours in advance of the rest of the world.

The earthquake was recorded on Father Odenbach's instruments at 4.58 A. M., July 31. The record showed there had been a severe earthquake within a radius of 2000 to 5000 miles of Cleveland. The shock continued until 6.25 A. M., being most severe between 5.15 A. M. and 5.20 A. M. This record emphasized the fact that in Cleveland, thanks to Father Odenbach's wonderful instruments, it is now possible to know of earth tremors in any part of the world hours before cable or telegraph can bring news of the disaster. It has been demonstrated that the distance from Cleveland to the quake can be determined with considerable accuracy.

Florissant. St. Stanislaus Seminary.—Father Matthew Germing has returned to the post of Professor of Latin in the Juniorate, and Father Francis X. Mannhardt has suc- Mr. Ernest Dannegger as Professor of Greek. Divine Providence has blessed the Province this year by an unprecedented accession of scholastic novices. The number at the present writing has reached thirty-four, and more are in prospect.

Milwaukee. Opening of the Engineering Course at Marquette University.—For some years two colleges of Wisconsin (Beloit and Lawrence) have enjoyed the privilege of doing the freshman and sophomore work of the engineering courses and of having their students admitted to the junior class of the State University. These students were required to put in extra hours in the university shops to make up credits which their own colleges could not give for want of equipment; but this shop work could be done after class or during vacation, so that the young men were able to graduate after spending two years at the university. President Van Hise on several occasions made public statements that the authorities of the University of Wisconsin were satisfied with the arrangements and were willing to extend the privilege to other institutions of the state which had the .professors and equipment to do the work. In fact the state university found it all but impossible to provide for the large number of freshmen and sophomores, and was most willing to make concessions to other colleges where these classes could be properly taught. It was learned that if Marquette wished to attempt the first two year's work of the engineering courses, no official examination would be required, but that two professors from the state university would confer with our professors and look over our equipment.

During his last two years as Rector (1906-1908), Rev. Alexander Burrowes often spoke of the matter and gave out public statements to the press that Marquette contemplated courses in engineering. He expressed it as his opinion that when the time came to begin work, we should secure from some university a professor who would merit the confidence of the people and give a name to the new department. It was believed that a Cornell graduate would be the best

choice. Consequently in the spring of 1908, shortly after Father James McCabe succeeded Father Burrowes as Rector, he wrote to the President of Cornell asking that he recommend some graduate of the university, who would be willing to assume charge of our proposed school of engineering. After some correspondence Mr. John C. Davis, C. E., who had graduated from Cornell in 1900, and was then teaching at that institution, agreed to come to Milwaukee and organize the new school. Meanwhile two men had come in from Madison and consulted with our professors of Mathematics, Physics and Chemistry. On returning they gave in a report to President Van Hise recommending that Marquette be given the privilege of doing the work of the first two years in the engineering courses. This privilege was extended to students of the college who were sufficiently advanced in Modern Languages, Mathematics, Physics, Chemistry, and Mechanical Drawing.

The new school opened on the 14th of September with nineteen students; but the number has since grown to thirty six, of whom seven are in the sophomore class. From the very first day everything ran smoothly. We feared that with no traditions, with no building devoted exclusively to engineering purposes, with no equipment for shop work, the new students might be disappointed and discouraged. Then, too, we did not know with what spirit our new Dean would enter upon his work. He had written to us that being a Protestant he was not sure whether he could work harmoniously with the professors of a Catholic institution. He had studied at one of the best equipped schools of engineering in the country and after six years of experience as an engineer had returned to Cornell as an instructor, with every facility and every advantage for doing thorough work. What would he think of our facilities and meager resources? Mr. Davis immediately won the respect and confidence of Ours and of the students; he got in touch with each individual and studied his needs and weak points, so that we have not heard one word of criticism or complaint. If Marquette develops an engineering school it will be due in great part to the energy, tact, and devotedness of the man who came to begin and direct the new venture. The students went at their work with enthusiasm, proud and conscious of the fact that they had been the first to enroll in the new school. It was most encouraging to see the four large high schools of the city represented on the register. One student, who had made his freshman class at Madison, and had been a leader among two hundred students, came to inquire if Marquette could give him what he wanted in the second year, as it was so much cheaper for him to remain at home, and it was the wish of his parents to have him with them provided he did not suffer in his studies. After several consultations with Mr. Davis, he decided to come to us, and has been entirely satisfied with the course.

In the meantime our ambitions had grown; we began to realize that we were in a position to conduct a complete school of engineering instead of preparing students for the University of Wisconsin. We heard of the plan of the University of Cincinnati which has an unique system in its engineering department. Each class is divided into relays, the students alternating between the city shops and the class room. The time is equally distributed, each student spending one week in the practical work of some city shop, and the following week in study and theory. Father Rector examined the system and found that it had met with considerable criticism, the principal one being that the frequent interruptions of the class-rooms made teaching almost impossible. Still the idea of using the city shops was new to us, and turned our attention to the shops and factories of our own city.

Most people consider beer as the principal product of Milwaukee. As a matter of fact the leather industry is far greater in the value of its output than beer, and iron more than doubles that of beer and leather combined.

With the possible exception of Pittsburg no other city in the country has such a variety of manufacturing concerns. Could we utilize these local shops and at the same time avoid the defects in the Cincinnati plan? Mr. Davis began to consult the chief engineers in many of the largest plants; most of these men are graduates of engineering schools. It was evident from the start that we should not model our school on Cornell or any other university, but should utilize to the best advantage these local plants. The plan has not been perfected, and no doubt we shall have much to learn by experience, as we are pioneers, not only among our own colleges, but among the colleges of the country. The plan is this—to have nine months of class, six days in the week, and to put the students in the shops for three months, as far as possible selecting those shops and positions which promise to give the student such practice as will fit in with his course. The principal drawback with such work is that it is not progressive. That is, you cannot expect the foreman of a shop to pick out the work that will be of the greatest help to the student and to advance him on to other tasks when he has mastered the first. Most of the students will have to remain at the same work during the entire three months. But on the other hand, if these students are observant, they can become familiar with the workings of the entire plant. After all, the engineer is not to become a mechanic; it will be his duty to direct others and this he will learn during his vacation work. Besides, he will be in a *real* shop, in just the circumstances where he will be thrown when he has finished his course. His experience is worth more than it would be in the most elaborate university shop. These latter are called *toy* shops by many experienced engineers. Granting,

then, that this summer work will have its disadvantages, it will also have many things in its favor. It must not be concluded that our school is to be entirely theoretical. A distinction must be made between the university shop and the laboratory.

The university shop is an expensive investment requiring hundreds of thousands and even millions of dollars. It seeks to duplicate the commercial shop; it requires a constant renewal of machines as the old patterns grow obsolete. Such shops are American inventions and are not known in some of the best technical schools of Europe. Many engineers hold that these shops are a real detriment to engineering students; that the work distracts from the more necessary routine of the class-room and serves to give the student those things which he can get in after life. The laboratory is far simpler. It is supplied with designs which are constructed to give fundamental ideas. The description of such laboratories I shall leave to Dean Davis, who promises in some future number of the WOODSTOCK LETTERS to go into detail in regard to the working of the school, and to give such information as regards cost and manner of equipment as will be serviceable to those colleges contemplating such work.

We find that it has been the greatest help to our law school to have the names of eminent lawyers and judges connected with the school, even if they do not lecture often. These lawyers and judges can follow their professions and still lecture or teach. It seems posssible to do the same with professors of engineering. There are here in the city graduates of all the large engineering schools. They could teach from one to five hours a week, and at the same time, continue with their professional work, just as the lawyers are doing.

Mr. Behrend, an eminent engineer, who formerly directed the Allis-Chalmer shops, in an article contributed to the Electrical World on "Engineering Educations," has the following in regard to the professor being at the same time a man of action. "The matter of greatest importance which I have endeavored to bring out, and upon which I wish to dwell particularly, is the necessity of engaging the most eminent engineers as teachers. This can readily be done if they are granted enough time to still pursue their professions. It should then be left to these men to train the associate professors and instructors whose entire time should be devoted to the supervision of the students. This one step would work a revolution in the methods of teaching. By thus bringing together the man who teaches pure mathematics, abstract dynamics, and abstract physics, and the practical engineer, both will profit considerably. The abstract teacher will obtain examples for his students from the

practical man, and conversely the practical man will remain in touch with pure theory.

I need not emphasize here the rapid growth and demand for technical schools. We must have these departments if our universities are to be complete in their organization. The Catholic young man who aspires to be an engineer needs the advantages of a Catholic education as well as the future doctor or lawyer; he may even require safeguards and a thorough knowledge of his religion more than others, as his work will often take him far from home. And yet it would be foolish to attempt these schools if we can not make a success of them; nor could the Society afford to have such schools of inferior merit and standard. Can we get the equipment without an enormous outlay? Can we secure professors of recognized ability and standing? It seems altogether possible to do so even with our limited income. I shall leave our Dean to explain how we propose to utilize as professors and lecturers college graduates engaged in practical engineering work, how we are to distribute the students in the city shops, and what equipment will be necessary for the laboratories of the entire course.

H. S. SPALDING, S. J.

Visit of President Taft, September 17.—The President was escorted into the university reception parlors, where the Rev. James McCabe, S. J., President of Marquette, and members of the faculty were waiting to receive him. It had been planned to hold a formal reception for President Taft, but the limited time at his disposal permitted only a brief stop. Accordingly, Father McCabe merely assured the President of the good will of the faculty and student body of Marquette toward him and then introduced him to the assembled professors and students.

President Taft said he always had great respect for the Jesuits, but was particularly impressed with their work in the cause of education while he was in the Philippines.

"While in the Phillippines it was my pleasure frequently to call upon the Jesuit fathers at the Ateneo, their great institution of learning there," said President Taft. "I was deeply impressed with the labors of the Jesuits of that institution and was particularly pleased to find them teaching English and doing everything in their power to assist the officers of our government."

President Taft said the university is happily named, for no one can think of Marquette without at the same time recalling the deeds of the intrepid explorer whose statue represents Wisconsin in the national hall of fame.

Statue to Father Marquette at Old Fort Mackinac.—A statue of the Rev. Father James Marquette, S. J., was dedicated on September 1, in the shadow of old Fort Mackinac at Mackinac Island, a spot hallowed by association with his days of apostolic zeal. The exercises were simple and in-

cluded addresses by national and state officials, and the Rector of Marquette University, Milwaukee. Two companies of troops added a military touch, and a salute was fired from the ramparts of the old fort.

Omaha. Father William F. Rigge Honored—Rev. William F. Rigge, S. J., professor of astronomy in Creighton University, has been honored with a fellowship in the Royal Astronomical Society of England.

Contributions to various astronomical and other scientific publications dealing with his researches won the notice of the English society for the scientist priest, who has been in Omaha for over a decade.

St. Louis University. Scholasticate.—The theologians of the present year number eighty-two, the philosophers fifty-seven, and scholastics pursuing advanced science studies five.

Law School.—Father Matthew McMenamy has been appointed Regent in succession to the late Father James J. Conway. Over 150 students have been registered for the new year.

St. Mary's College, Kansas. Retreat for Men.—Thirty-four laymen, representing eighteen different cities, made a retreat of three days at St. Mary's College, St. Mary's, Kan., from July 24th to July 27th. The exercises of St. Ignatius were closely adhered to. Four meditations a day were given. "Free time" was taken up with visits to the Blessed Sacrament, examination of conscience, reflection, reading and prayer. The exercises were conducted by Rev. A. J. Kuhlman, S. J. There was reading at table. The public recital of the Rosary, the singing in the chapel, serving at Mass and Benediction were done by the retreatants. The fervor of all was most impressive. Bishop Lillis not only commended the work, but when the diocesan clergy met in retreat urged all to labor for the success of the laymen's retreat. Bishop Cunningham, of Concordia, also used his influence with people and clergy to forward the work. The co-operation thus secured had much to do with the marked results obtained.

Golden Jubilees.—On June 19, Father William F. Boex, who was called to the reward of his labors on August 26, was privileged to see the fiftieth anniversary of his ordination to the priesthood. Owing to the painful infirmities, under which the venerable jubilarian was sinking, the event was only quietly commemorated at his home, the St. Louis University.

On August 22, Father Michael Zoller, Spiritual Father of the community of St. Ignatius College, Cleveland, O., was the recipient of numerous congratulations and good wishes on the completion of the fiftieth year of his priesthood.

The third day of August was one of supreme joy to Father Hugh J. Erley, of grateful recollection to the pioneer

students of Woodstock College, to those especially who appreciated his excellent renditions on the flute; for that date marked the rounding of his fifty years in the Society. On this anniversary his joy and happiness were shared by his religious brethren, most of all by those gathered about him at his home in the Sacred Heart residence, Chicago; while on the following Sunday, the people of the parish, both old and young, testified in song and speech and still more substantial ways, their common joy and their appreciation of the Father's devotedness, zeal and charity in their midst for many years.

NEW ORLEANS PROVINCE. *Galveston. Jubilee of the Parish and the University*—June 20, the Jesuit Fathers of the Sacred Heart Church, Galveston, observed the silver jubilee of the foundation of the parish, as well as that of the Jesuits' arrival in Galveston.

The celebration lasted three days. Rt. Rev. Bishop Gallagher sang the jubilee Mass on June 20, and Rev. J. M. Kirwin preached the sermon. A banquet by the alumni of St. Mary's University was given on Monday, and on Tuesday the annual commencement of the University concluded the festivities.

With the exception of the Ursuline Academy of Galveston, St. Mary's University, Galveston, is the oldest educational institution in Texas. The Jesuit Fathers have been in charge of the University for twenty-five years.

The ground upon which it stands was donated to the first Bishop of Galveston, Bishop Odin, by Col. Michel B. Menard, with the stipulation that it be used for educational purposes. The first buildings were erected by the Oblate Fathers, assisted by the Society for the Propagation of the Faith in France.

Memphis. New Negro Schools. For the first time in the history of Memphis and the second time in the annals of Tennessee, a Catholic negro school threw open its doors for the regular term on September 1, in Memphis. St. Anthony's church school is a two story brick structure erected several months ago under the direction of Rev. Joseph Dube, S. J., who is pastor of the church, which is supported by an entirely negro congregation.

NEW YORK. *Retreats for Men.*—A movement for a House of Retreat for laymen is removed from the realm of mere discussion. It has become practical. The first retreat, successful in every way, was given in Fordham University by Rev. Father Terence J. Shealy, S. J.

The retreat began on Friday evening, July 9, with a conference at 5 o'clock, and ended on Monday morning, July 12. Eighteen men made it. Among them were workingmen, a former Protestant minister, clerks, two Wall street brokers, lawyers, merchants, a publisher, and editor.

Since the beginning of this good work 134 men have made the various retreats.

The days were divided as follows: 6 o'clock, rising; 6.30, meditation; 7, Mass and Holy Communion; 7:45, breakfast; 9, meditation; 11, conference; 12, examen; 12:30, dinner; 3.30, meditation; 5, beads; 6:30, meditation. Silence was observed, a library for spiritual reading was at hand, and there was reading at meals. The bodily comfort of the retreatants was generously looked after.

Kohlmann Hall, The Messenger of the Sacred Heart. The work of the Apostleship of Prayer continues to prosper. During the past twelve months 205 new Centres have been established and 6000 diplomas were issued to new Promoters. Each month 1,300,000 leaflets are sent out. The *Almanac and Calendar of the Sacred Heart* for 1909 was issued in an edition of 80,000 copies. All of these have been sold and occasional orders are still coming in.

A special and very gratifying success has been attained in spreading the *Messenger of the Sacred Heart.* Here are some statistics: Before the *Messenger* and the *Messenger of the Sacred Heart* were made distinct magazines, in January 1902, there were 8000 subscribers for the large periodical and 3000 for the *Supplement* alone. Efforts to increase the circulation of the new *Messenger of the Sacred Heart* brought the following numbers: in January 1905, 20,000; January 1906, 22,000; June, 23,000; November, 25,000; January 1907, 27,000; June, 28,000. Since then the progress has been more rapid. In January, 1908, there were 45,000; July 1908, 67,750; January 1909, 85,500; and for June of this year it was necessary to print 103,000 copies. It should be noted that all of these are paid subscriptions. No samples are sent out save to individuals who request them, and copies are not sent after the expiration of the subscription.

Mission of Our Lady of Loretto. Summer Home for Italian Boys.—In the heart of the Italian quarter, where families of nine or ten herd together in three small rooms, the boys eagerly look forward to one of the great events of their lives, namely a two weeks vacation at the Seven Springs Summer Home of the Mission of Our Lady of Loretto.

From the mission they went during the summer in parties of fifty to spend two weeks in the depth of the country near the top of the Shawangunk Mountain, not far from Monroe, N. Y. A few of them who are in particular need of fresh air and good food, or are working for some special object were allowed to stay longer. The Rev. Father Walsh, the head of the mission, was in charge of the boys.

The Summer home consists of a once famous hotel, at which General Grant and Admiral Dewey used to stay, which fell on evil days and was taken over by the mission. It consists of two old stone buildings and a frame cottage, standing in seventy acres of ground, and there the boys can

enjoy themselves to their hearts' content. In return they have to do the housework, outside of the cooking, and regular classes are carried on for an hour each morning, but after that there are baseball games and rambles through the woods, Indian camps to be built, and scouting excursions; and now Father Walsh is having a swimming tank constructed, to add still further to their enjoyment.

Memorial Monument Unveiled on the Site of an Old Jesuit Mission.—The missionary efforts of the Jesuits and their sufferings among the Iroquois, who once reigned over what is now New York State, were commemorated on the afternoon of September 6, 1909, by the unveiling of a memorial cross at Boughton Hill, just south of the village of Victor. It is one of the first memorials of the kind to be erected in this part of the state and there were present delegations from the Canandaigua, Victor and Rochester Historical Societies.

Rev. J. F. Dougherty, of Canandaigua, was in charge of the arrangements, and there were present Bishop Thomas F. Hickey, of Rochester, and Rev. John H. O'Rourke, of New York. Bishop Hickey unveiled the monument, loosening the folds of an American flag draped over the cross. The exercises took place on the porch of Herman Green's residence. Father Dougherty took occasion to thank Mr. Simons, who purchased the ground on which the monument stands.

Boughton Hill was the site of one of four Jesuit missions among the Iroquois from 1657 to 1687. It was known to the Senecas as Gannagaro and to the Jesuits as St. Jacques. It was destroyed in 1687 by the army which invaded the English province under the leadership of De Denonville, governor of New France. The expedition landed at the mouth of Irondequoit bay on July 10, built a fort near the place now known as Sea Breeze, and on July 13 was ambuscaded and nearly routed by the Senecas in the defiles at the western end of the present village of Victor.

Addresses were delivered by Bishop Hickey, Father O'Rourke, and Mr. N. S. Olds, of the Rochester Historical Society.

PHILADELPHIA. *St. Joseph's College*—Rev. Charles G. Lyons was appointed Rector of St. Joseph's College, July 9, to succeed Father Cornelius Gillespie, who was obliged to give up, because of continued ill health.

PHILIPPINE ISLANDS. *Manila. The 50th Anniversary of the Return of Ours to the Philippines.*—On the 13th of June, 1859, ten Jesuits went to the Philippines, to reopen the Philippine Mission. Their Superior was the famous scholar, Father José Fernández Cuevas, the author of a text book on philosophy. Their labors bore immediate fruit, for between 1868 and 1869 they brought 75,000 con-

verts into forty reductions in Mindanao. Our Fathers now have a college where 1,400 boys are being educated, a seminary and an observatory in Manila, and a college-seminary in Vigan. Besides the Mindanao Mission they have also the Culión Leper colony.

During the period of the old Mission which flourished between 1581 and 1768 the Fathers of the Society had 200,000 souls under their care. They had besides a seminary, one university, five colleges in Manila, and four colleges in Cavite, Cebú, Ilo-ilo and Zamboanga.

On the 13th of June, 1909, a solemn high Mass was celebrated in the Jesuit Church of Manila to commemorate the 50th anniversary of the return of our Fathers to the Philippines. The sermon on the occasion was delivered by Rev. Father Joaquín Añón, Rector of the Ateneo de Manila.

Among those present were the Apostolic Delegate in the Islands, Mgr. Ambrosio Agius; the Bishop of Vigan, Mgr. James Carroll; the Right Rev. Vicar General, Mgr. Silvino López Tuñón; representatives of the religious orders, Augustinians, Récollets, Benedictines, Lazarists, Capuchins and Belgian Fathers; representatives of the civil authority; members of the Philippine Commission; other personages and many friends of the Jesuit Fathers.

At the dinner commemorative of the anniversary, Mgr. Agius made a speech, the tenor of which is as follows:

"I feel the greatest satisfaction in finding myself among the Fathers of the Society of Jesus on such an occasion to show unofficially my heartfelt love for the Society and my gratitude for the work of the Jesuits in the Philippines.

"I have now been five years in the Archipelago, and have always seen the members of the Society fully united to the Hierarchy, i. e. docile to the ecclesiastical authorities, obedient to the Bishops and to myself. I have always found the Society ready to undertake any work; she has rendered me special services, and has never opposed me.

"Well now, in token of my grateful remembrance, I wish to give something to Father Superior, and through him to the Society, an object which, though of little worth in itself, is of considerable value to the Sons of St. Ignatius on account of the circumstances connected with the gift.

"Rev. Father Rector in his brilliant sermon spoke of Cardinal Pacca, Secretary of State for Pope Pius VII, and his companion while in prison in France. It was this Cardinal who was mainly concerned in the preparation of the Bull of the Restoration of the Society of Jesus.

"Well, the ring of Cardinal Pacca was presented to me as a jewel of inestimable value on the occasion of my Episcopal Consecration at Rome, and this jewel I wish to present now to you, dearest Fathers, as a proof of my affection and a testimony of my complete satisfaction with your work."

Then Mgr. Agius gave Father Superior the ring that all might look at it. The ring is of massive gold, bearing a cameo bust of Pius VII, encircled with eighteen rubies.

Next day when our Fathers called on the Delegate, he assured them that he was completely satisfied with their work in the Philippines and that he wanted to give them the ring as a proof of his personal love for the Society, and at the same time as a public testimony of his esteem as Papal Delegate, and public seal of his full approbation of the work of the Jesuits in the Archipelago.

Later on Rev. Father Fidel Mir, the Superior of the Mission, sent a letter to the Delegate thanking him for his kindness and quoting the following words from a letter sent to him by very Rev. Father Francis Xav. Wernz, the present General:

"Pergratum etiam est quod nostra agendi ratio Ecclesiæ Prælatis satisfaciat, præsertim Apostolicæ Sedis Delegato."

Auxiliary Bishop of Cebu.—Mgr. Gerordo was consecrated Auxiliary Bishop of Cebu, June 24. Fathers Mir and Anon went from Manila to assist at the ceremony.

Mutiny at Davao.—There is in the Island a body of men called "Constabulary." They are soldier-policemen, natives, who are officered chiefly by Americans. Their mode of life is in every way similar to that of the American soldier.

In Davao, the residence of Father Lynch, there is a company of these men. On June 6th the enlisted men mutinied and attacked their officers. The mutiny was carefully planned but stupidly carried out. With the arms and ammunition in their possession they had the town at their mercy, but fortunately did not make use of their advantage. The Governor of the district, the white people, and women and children took refuge in our house, to the number of 222. The house, the strongest of the town, is of stone and could stand a good besieging of rifle shots. In the afternoon following the first outbreak, the mutineers attacked our house. They tried to force the door, but unsuccessfully; then they retreated to the plaza in front of the church and kept up a constant fire from their rifles at the windows, for about three hours. Six men were wounded in the house from pieces of flying iron or lead when the iron bars or frame-work of the windows were struck by the bullets. The besiegers found that help was approaching and fled to the mountains. Father Lynch and the Superior of the house, Father Alaix (a hero missionary of 70 years), are mentioned in the report of General Bandholtz, the commander-in-chief of the constabulary, as deserving of special praise for the valuable assistance they rendered the besieged.

We subjoin the exact words of General Bandholtz, taken from the report made by him to Acting Governor General, Cameron W. Forbes.

"Father Lynch and assistant, also Mr. Chicote, Doctor Sibley, American missionary, and the Japanese doctor won respect and affection of all by their noble conduct, and everybody loud in praises of coolness and ability of District Secretary McFie during most trying times"—BANDHOLTZ.

Extract from a letter of the Reverend Michael Alaix, S. J., Superior of the residence of Davao, concerning the mutiny, to the Reverend Fidel Mir, S. J., Superior of the Philippine Mission.

DAVAO, June 16, 1909.

DEAR FATHER SUPERIOR:

I send you this telegraphic report that you may be at ease about all of us here in Davao. On the feast of the Most Holy Trinity, at 11 o'clock at night, a revolution of the constabulary soldiers against the authorities was announced by the report of some forty rifles, scattering bullets in all directions for about half an hour. After inflicting four wounds on one of their officers they fled to a place about two hours distant. On Tuesday, June 8th, they announced that they would return at four in the afternoon, and they kept their word. They knew well that they had practically all the arms. A few Americans and the Governor of the district took up positions in the cemetery and town, but they were quickly forced to flee to our house, the only place of safety. It was already filled with women and children. The rebels, arriving in front of the church, began to yell like possessed persons, and cried out several times, "Father, open the door." Standing behind a pillar near the church door, I answered: "I have not the keys and the authorities will not permit the doors to be opened." "Look," I said, "you see that the church and residence are filled with women and children. Do not shoot. All the evil you do will fall back upon yourselves. Go away and do not harm anyone." They then distributed themselves along the plaza and for an hour they fired ten volleys from their rifles every five minutes. The bullets rained on the first floor where the Americans were, so that it made any defense impossible. How many thousands of bullets were fired in half an hour! Many were wounded on both sides; two killed, an American and a constabulary soldier. As night came on they withdrew. The walls and partitions of the rooms were riddled with bullets. Constabulary from Mati and American soldiers from Zamboanga arrived on the 13th and set out in pursuit of the rebels. They have been gone three days and as yet we know nothing of the result. These are the chief facts. For eight days our house has been a barrack, the corridor a hospital, where there are six wounded. And these conditions will last for many nights to come, for the majority of the people will continue sleeping here until the rebels have been disposed of. We are deeply grateful to the Sacred Heart for having saved us through the Americans,

and for having so blinded these rebels that they left us in peace on the night of the 6th and all of the 7th of June, when we were without defense and they could have slaughtered us like sheep.

Yours in Dno.,
M. ALAIX, S. J.

Vigan. Retractation of Pons.—Elsewhere in this number of the LETTERS is mentioned the conversion of this schismatical priest. We give here his retractation published in the *Philippine Catholic* of March 26, 1909.

In the presence of God, who is one day to be my Judge, I, Father Salvador Pons y Torres—convinced that no one can be saved outside of that faith which is held and taught by the Holy Roman Catholic Apostolic Church, against which I am sorry to have sinned grievously, following, teaching and practicing doctrines contrary to those which she believes and teaches—declare that I believe all that the said Holy Roman Catholic Apostolic Church, the one and only true Church, founded by Jesus Christ upon earth, proposes to be believed. With all my heart I submit myself to her teachings, reprobating and condemning whatever she reprobates and condemns.

I declare moreover that I acknowledge and believe all that is contained in the Apostolic creed, and Pontifical documents, and that I reprobate everything that is opposed to them.

I declare as retracted and withdrawn all the opinions, writings and acts by which I have defended, favored and taught, by word or in writing, doctrines contrary to the doctrines and practices approved by the Holy Roman Catholic Apostolic Church, and especially those which have reference to schism, heresy, spiritism, the sacraments of Penance and Matrimony, and the veneration of the saints.

I declare as retracted and withdrawn from my writings every word of criticism and of offensive censure directed against the Prelates of the Church; especially any against the Sovereign Pontiff, his Most Rev. Delegates and his Venerable Bishops, from whom, and especially from Rt. Rev. Dionysius Dougherty, formerly Bishop of this Diocese, and from Most Rev. Archbishop Harty, of Manila, I, as a good christian, humbly beg pardon for all such offenses.

I declare that I withdraw and retract every offensive or injurious word, uttered or written against the Catholic clergy, secular and regular, and especially against the clergy of this diocese.

For such of my acts as may have scandalized the Catholic community, I beg pardon of all the faithful and of the Church, promising that, for the future, I will follow a line of conduct worthy of a faithful and obedient son of the Church.

Trusting in the prayers of the faithful, I hope that Our Savior will help me, by means of His Grace, to keep these resolutions.

To the end that all may know who I am, and what is my belief in matters of religion, I beg the Rt. Rev. Bishop of this diocese and the Catholic Press to do me the favor of giving the fullest publicity to the above declarations, which I have made spontaneously and of my own free will.

SALVADOR PONS.

SIMEON ANTONIO, } Witnesses.
R. ANTONIO. }

Signed and sworn to, before me, in the city of Vigan, this day, March 5, A. D. 1909.

ROSARIO SINGSON,
Notary Public.

In a letter sent out from the Curia of Vigan, and signed by Rev. Miguel Sadera Mata, S. J., it is declared that in view of the above humble submission. Father Pons has been absolved from all censure, and restored to the Communion of the faithful.

SPAIN. *Letter of Pope Pius X to Father John B. Ferreres.*

Dilecto filio
JOANNI BAPTISTAE FERRERES
Sacerdoti e Soc. Jesu
PIUS PP. X

Dilecte fili, salutem at Apostolicam benedictionem.

Accepimus a dilecto filio, Eugenio Subirana qui typis eliderat, duplex opus PETRI GURY, tuis expolitum atque auctum curis: COMPENDIUM THEOLOGIÆ MORALIS et CASUS CONSCIENTIÆ; pro quo quidem munere quum cupimus ut ei Nostris verbis gratias agas; tum tibi de fructu doctrinæ tuæ gratulamur. Videmus enim te laudibus peritorum ornari, quod auctoris, merito celebrati, libros eo melius accommodaveris ad hæc tempora in usum vel disciplinæ, vel sacri ministerii. Etsi autem certis in rebus proprie commodum spectasti sacerdotum ex Hispania et America Latina, ceterum tamen videris omnium, qui rite criminum confessiones excipiunt, utilitati servisse: idque maxime, novarum accessione quæstionum, in quibus sæpe penitentiæ administri hærere solent. Quare, et de confecto opere te amamus, et optimis Cleri studiis prodesse scribendo pergas, hortamur. Auspicem vero divinorum munerum, ac testem benevolentiæ Nostræ, tibi, dilecte fili, itemque pontificio officinatori librario, quem memoravimus, Apostolicam benedictionem peramanter impertimus.

Datum Romæ apud S. Petrum die VII Martii MCMIX, Pontificatus Nostri anno sexto.

PIUS PP. X. (Personal signature).

SUMMER RETREATS

GIVEN BY THE FATHERS OF THE MARYLAND-NEW YORK PROVINCE

FROM JUNE 7, TO SEPT. 30, 1909.

TO DIOCESAN CLERGY			
Albany	1		73
Antigonish, N. S.	1		62
Baltimore	1		130
Boston	4		472
Brooklyn	2		330
Buffalo	1		165
Fall River	1		45
Halifax, N. S.	1		46
Hamilton, Ont.	1		21
Harrisburg	2		73
Hartford	2		238
Manchester	2		88
New York	3		381
Portland	2		109
Providence	2		150
Richmond	1		42
Rochester	1		130
St. John, N. B.[1]	1		51
St. Johns, N. F.	1		39
Springfield	2		251
Syracuse	1		120
Wheeling	1		40
SEMINARIANS.			
Emmittsburg	1		46
South Orange (Seton Hall)	1		42
Overbrook	1		130
RELIGIOUS MEN.			
Christian Brothers New York	5		480
Marist Brothers Poughkeepsie, N. Y.	1		66
Brothers of Sacred Heart, Metuchen.	1		43
Xaverian Brothers Danvers	1		65
MEN, WORKINGMEN, ETC.			
At Fordham Univ.	5		105
" Auriesville	1		5
" Keyser Island	1		24
RELIGIOUS WOMEN.			
Benedictine Sisters.			
Allegheny City, Pa	1		70
Blessed Sacrament.			
Maud, Pa.	1		52
Carmelites.			
Boston, Mass.	1		20
Cenacle.			
Newport, R. I.	1		12
New York City	1		36
Charity.			
Greensburg, Pa.,	2		340
Halifax, N. S.	2		372
Hoboken, N. J.	1		37
Jersey City, N. J.	1		98
Mt. St. Vincent, New York City	7		1421
St. John, N. B.	1		93
Charity of Nazareth.			
Leonardtown, Md	1		69
Newburyport, Mass.	1		60
Christian Charity.			
Wilkesbarre, Pa.	3		342
Institute of Our Lady of Christian Doctrine.			
New York, N. Y.	1		6
Daughters of the Heart of Mary.			
Brooklyn, N. Y.	1		53
Buffalo, N. Y.	1		41
Burlington, N. Y.	1		18
Westchester, N. Y.	1		90
Divine Providence.			
Holyoke, Mass.	2		149
Pittsburg, Pa.	2		190
Faithful Companions of Jesus.			
Fitchburg, Mass.	1		52
Franciscans.			
Bennett, Pa.	2		212
Buffalo, N. Y.	2		90
Glen Riddle, Pa.	1		179
New York City	1		21
Peekskill, N. Y	2		242
Syracuse, N. Y.	1		69
Good Shepherd.			
Boston, Mass.	2		57
Brooklyn, N. Y.	2		73
Buffalo, N. Y.	1		53
Georgetown, D. C.	1		11
Newark, N. J.	2		37
New York City	1		42
Providence, R. I.	1		16
Reading, Pa.	1		18
Scranton, Pa.	1		50
(Sisters 12, Magdalenes 38.)			
Good Shepherd Magdalenes.			
Boston, Mass.	1		40
Brooklyn, N. Y.	1		112
Buffalo, N. Y.	1		67
Newark, N. J.	1		32
Holy Child.			
New York City	1		15
Philadelphia, Pa.	1		39
Sharon Hill, Pa.	1		115
Holy Cross.			
Alexandria, Va.	1		42
Baltimore, Md.	1		24
Holy Names.			
Albany, N. Y.	1		54
Immaculate Heart.			
Villa Maria, Westchester, Pa.	1		325
Ladies of Loretto.			
Toronto, Ont.	2		190

[1] Ten Fathers of the Holy Cross Congregation made this retreat with the diocesan clergy.

Mercy.

Baltimore, Md.	2	120
Brooklyn, N. Y.	2	66
Buffalo, N. Y.	1	56
Harrisburg, Pa.	1	43
Hartford. Conn.	3	440
Manchester, N. H.	2	255
Meriden, Conn.	2	122
Merion, Pa.	1	51
New Bedford, Mass.	1	53
New York City	1	55
Portland, Me.	1	65
Providence, R. I.	2	184
Pittsburg, Pa.	2	236
N. Plainfield, N. J.	2	162
Rensselaer, N. Y.	2	78
St. Johns, Newfoundland	1	45
Tarrytown, N. Y.	2	51
Wilkesbarre, Pa.	1	50
Worcester, Mass.	1	24

Missionary Sisters of Sacred Heart.

New York City	2	120

Mission Helpers.

Baltimore, Md.	1	27

Notre Dame.

Antigonish, N. S.	1	40
Baltimore, Md.	1	175
Boston, Mass.	1	58
East Boston, Mass.	1	50
Cambridge, Md.	1	40
Lowell, Mass.	1	96
Newark, N. J.	1	73
Philadelphia, Pa	1	53
Roxbury, Mass.	1	150
Waltham, Mass.	1	86
Washington, D. C.	1	52
Worcester, Mass.	2	223

Oblates of Providence.

Baltimore, Md.	1	70

Presentation.

Fishkill, N. Y.	1	25
Green Ridge, Staten Island, N. Y.	1	18
Harbor Grace, Newfoundland	1	16
St. Johns, Newfoundland	1	35

Sisters of Reparation.

New York City	1	14

Sacred Heart.

Albany, N. Y.	1	115
Halifax, N. S.	1	48
New York City, (Manhattanville,)	1	130
New York City, (Aqueduct Ave.)	1	37
Providence, R. I.	1	70
Rochester, N. Y.	1	42
Torresdale, Pa.	1	90

Sacred Heart of Mary.

Tarrytown, N. Y.	1	32

St. Joseph.

Baden, Pa.	1	79
Binghampton, N. Y.	1	63
Brentwood, L. I.	2	626
Buffalo, N. Y.	2	307
Hartford, Ct. (Parkville)	1	87
Hamilton, Ont.	2	157
McSherrystown, Pa.	1	76
Philadelphia, Pa. (Chestnut Hill)	4	634
Springfield, Mass.	1	308
Troy, N. Y.	2	288

St. Joseph of Peace.

Jersey City, N. J.	2	58

Sisters of St. Martha.

Antigonish, N. S.	1	35

Sisters of St. Mary.

Lockport, N. Y.	1	150

Ursulines.

Bedford Park, N. Y.	1	63
Frostburg, Md.	1	14
Middletown, Conn.	1	37
New Rochelle, N. Y.	1	45
New York City	1	14
Pittsburg, Pa.	1	26

Visitation.

Frederick, Md.	1	35
Georgetown, D. C.	1	60
Richmond, Va.	1	19
Washington, D. C.	1	26
Wheeling, W. Va.	1	40
Wilmington, Del.	1	9
Wytheville, Va.	1	16

SECULAR LADIES AND PUPILS IN CONVENTS

Cenacle, Newport, R. I.	1	20
" New York, N. Y.	2	110
Charity, Wellesley Hills, Mass.	1	107
Mercy, Cresson, Pa.	1	18
" Manchester, N. H.	1	68
Notre Dame, Washington, D. C.	1	35
Sacred Heart, New York, (Manhattanville)	3	370
" " Rochester, N. Y.	1	42
" " Torresdale, Pa.	1	37
Franciscans,—Children—Peekskill, N. Y.	1	600
Good Shepherd, Penitents. Boston.	1	450
" " " Buffalo, N. Y.	1	100
" " " Georgetown, D. C.	1	89
" " " Hartford, Conn.	1	130
" " " Newark, N. J.	1	250
" " " New York City,	1	478
Sisters of Reparation, Friendless Women, New York City	1	100

SUMMER RETREATS

GIVEN BY THE FATHERS OF THE MISSOURI PROVINCE

FROM JUNE 15 TO OCTOBER 15, 1909.

To Diocesan Clergy.

Chicago 1
Columbus 2
Detroit 1
Green Bay 2
Indianapolis 2
La Crosse 2
Leavenworth 1
London, Ont. 1
Marquette 2
Omaha 2
Toronto, Ont. 1
Cleveland, Seminarians 1

To Religious Men.

Congr. of St. Viateur, Bourbonais, Ill. 1
Alexian Brothers, Chicago, Ill. 1
Franciscan Brothers, Spalding, Neb. 1
Congr. of St. Basil, Toronto, Ont. 1

To Religious Women.

Charity.

Leavenworth, Kan. 2
Mt. St. Joseph, O. 2

Charity B. V. M.

Chicago, Ill. 6
Council Bluffs, Ia. 1
Davenport, Ia. 1
Des Moines, Ia. 1
Dubuque, Ia. 3
Kansas City, Mo. 1
Lyons, Ia. 1
Milwaukee, Wis. 1
St. Louis, Mo. 1
Wichita, Kan. 1

Charity of St. Augustine.

Lakewood, O. 2

Christian Charity.

Chicago, Ill. 1
New Ulm, Minn. 1
Piqua, O. 1
St. Louis, Mo. 2
Westphalia, Mich. 1

Daughters of the Heart of Mary.

Chicago, Ill. 1
Cleveland, O. 1

Dominican.

Akron, O. 1
Merrill, Wis. 1
Milwaukee, Wis. 2

Felician.

Buffalo, N. Y. 1
Chicago, Ill. 1
Detroit, Mich. 1

Franciscan.

Hartwell, O. 1
Ironton, O. 1
La Crosse, Wis. 1
New Lexington, O. 1
O'Neill, Neb. 1
Purcell, Okl. 1
Rochester, Minn. 1
Tiffin, O. 1

Franciscan of Christian Charity.

Alverno, Wis. 2

Good Shepherd.

Carthage, O. 1
Chicago, Ill. 3
Cincinnati, O. 2
Kansas City, Mo. 1
Milwaukee, Wis. 2
Peoria, Ill. 2
St. Louis, Mo. 3

Helpers of Holy Souls.

St. Louis, Mo. 1

Holy Cross.

Salt Lake City, Utah. 1

Humility of Mary.

Villa Maria, Penn. 1

Little Company of Mary.

Chicago, Ill. 1

Loretto.

Florissant, Mo. 2
Kansas City, Mo. 2
Springfield, Mo. 1

Mercy.

Cedar Rapids, Ia. 2
Chicago, Ill. 4
Cincinnati, O. 2
Clinton, Ia. 1
Council Bluffs, Ia. 1
Dubuque, Ia. 2
Independence, Ia. 1
Janesville, Wis. 1
Kansas City, Mo. 1
La Barque Hills, Mo. 1
Milwaukee, Wis. 1
Oklahoma City, Okl. 1
Omaha, Neb. 3
Ottawa, Ill. 1
St. Louis, Mo. 1
Sioux City, Ia. 1
Springfield, Mo. 1
Webster City, Ia. 1

Misericorde.

Milwaukee, Wis..... 1

Notre Dame.

Cincinnati, O..... 1
Cleveland, O..... 1
Columbus, O..... 1
Covington, Ky..... 1
Dayton, O..... 1
Reading, O..... 1
Toledo, O..... 1

School SS. of Notre Dame.

Chicago, Ill..... 1
Detroit, Mich..... 1
Green Bay, Wis..... 1
Madelia, Minn..... 1
Mankato, Minn..... 1
Marinette, Wis..... 1
Milwaukee, Wis..... 1
New Trier, Minn..... 1
Prairie du Chien, Wis..... 1
St. Michael, Minn..... 1
St. Paul, Minn..... 1

Our Lady of Sion.

Marshall, Mo..... 1

Poor Clares.

Omaha, Neb..... 1

Providence.

St. Mary's, Ind..... 4

Oblates of Providence.

Leavenworth, Kan..... 1
St. Louis, Mo..... 1

Sacred Heart.

Cincinnati, O..... 1
Grosse Pointe, Mich..... 1
Lake Forest, Ill..... 1
London, Ont..... 1
Omaha, Neb..... 1
St. Charles, Mo..... 1

Sacred Heart.—(Continued).

St. Joseph, Mo..... 1
St. Louis, Mo..... 1

Missionary SS. S. Heart.

Chicago, Ill..... 2

St. Agnes.

Decatur, Ind..... 1
Fond du Lac, Wis..... 1

St. Joseph.

Abilene, Kan..... 1
Chicago, Ill..... 1
Ellenora, O..... 1
Green Bay, Wis..... 1
Hancock, Mich..... 1
London, Ont..... 2
Port Arthur, Ont..... 1
St. Louis, Mo..... 1
St. Paul, Minn..... 2
Toronto, Ont..... 2
Wichita, Kan..... 1

St. Joseph of Nazareth.

Concordia, Kan..... 1

Sorrowful Mother.

Wabasha, Minn..... 1

Ursuline.

Chatham, Ont..... 1
Cleveland, O..... 1
Cincinnati, O..... 1
Frontenac, Minn..... 1
Nottingham, O..... 1
St. Ignace, Mich..... 1
St. Martin, O..... 1
Springfield, Ill..... 1
Toledo, O..... 1
York, Neb..... 1
Youngstown, O..... 1

Visitation.

Evanston, Ill..... 1
St. Louis, Mo..... 1
Springfield, Mo..... 1

To Lay Persons.

College Graduates..... 4
Convent Alumnæ and C. of M. Sod..... 5
College Students..... 1
Young Women's Chr. Doctrine Classes..... 5
Sodalities B. V. M..... 2
Penitents and Children G. Sh. Conv..... 7
Children of Parishes in various Dioceses..... 5

Summary of Retreats.

To Secular Clergy..... 17
" Religious Communities..... 170
" Lay Persons..... 29

Total, 217
Total same period, 1908. 236

MARYLAND-NEW YORK PROVINCE

REPORT OF MISSIONS FOR 1908–1909.

Total number of Confessions, (exclusive of repeaters)	194,918
" " " " (Repeaters)	40,000
Grand Total	234,918
" " " Holy Communions	411,108
" " " Adults Baptized	573
" " " " Confirmed	1,917
" " " " for 1st Communion	991
" " " Matrimonia Revalidata	155
" " " Conciones	1,134
" " " Exhortationes	3,336
" " " Catecheses	552

MISSIONS IN DETAIL.

From September to Christmas 1908.

	No.	No. of Fathers.
Missions for one month	1	4
" " two weeks	2	4
" " " "	4	3
" " " "	12	2
" " one week	1	2
" " " "	6	1
Tridua to pupils	3	Total 4
" " Christian Mothers	1	

PRE-LENTEN WORK 1909.

Mission for three weeks	1	4
" " two "	3	3
" " " "	2	2
Tridua for Pupils	5	Total 6
" " Ladies	1	

DURING LENT 1909.

Missions for one Month	1	4
" " " "	1	3
" " three weeks	2	3
" " two "	3	4
" " " "	5	3
" " " "	3	2
" " one "	2	2
" " " "	6	1

One Triduum—Huntington, Long Island.

AFTER EASTER 1909.

Missions for three weeks	1	3
" " two "	3	3
" " " "	5	2
" " one week	2	2
" " " "	6	1
Tridua—Sacred Heart (Feast)	3	Total 5
Graduates (Holy Cross)	1	
Alumnæ	1	

Father O'Donovan, Superior of the Missionary Band.

WASHINGTON. *New Rector of Gonzaga College.*—On July 8, Rev. Eugene Del. McDonnell was appointed Rector of Gonzaga College in place of Rev. Charles G. Lyons, who was transferred as Rector to St. Joseph's College, Philadelphia. Father Lyons had been Rector of Gonzaga College since Christmas, 1908.

St. John's Berchmans Sanctuary Society Honored by Pope Piux X.—The St. John Berchmans Sanctuary Society of St. Aloysius' Church, Washington, D. C., sent recently to Pope Pius X, an album containing all the rules and customs of the society, begging at the same time the Apostolic Benediction. The following is the English translation of the petition to His Holiness:

To His Holiness Pope Pius X. Greeting.

We, the members of the St. John Berchmans Sanctuary Society of St. Aloysius' Church, of Washington, in the District of Columbia, in the United States of America, most humbly pray that your Holiness will deign to inspect this little book containing some account of the customs of our pious society. We beg, moreover, that you will bestow your Apostolic Benediction on us in our efforts to accomplish your will as expressed in your Motu Proprio on Church music, and on this pious society whose purpose is the training of altar boys who serve at the altar and of the choristers who sing the services of the Church in the modesty and religious decorum essential to such exalted functions, in order that they may with greater devotion and piety fulfill their sacred offices.

(Signed)

ERNEST T. WINCHESTER,
Choirmaster.
FREDERICK L. DEVEREUX,
Master of Cermonies.
FRANCIS A. BYRNE, S. J.,
Director.

On the above petition, in his own handwriting, the Holy Father wrote the following:

To the director of the sodality, to my beloved sons, Mr. Byrne, S. J., Mr. Devereux, master of ceremonies; Mr. Winchester, the master of the religious chant, and likewise to all my dear young men, both to those devoted to the service of the altar and to those devoted to rendering the sacred music, congratulating them from my heart and praying from God heavenly gifts as they deserve, I most lovingly grant my Apostolic Benediction.

PIUS X.

From the Vatican, May 31, 1909.

A very eulogistic article, in reference to the album and its senders was published at the request of the Holy Father, in the *Rassegna Gregoriana.*

Missionary Conference.—The greatest conference of missionaries in the history of the Apostolic Mission Union completed its three days session in the great hall of the Catholic University, Washington, last summer.

A paper by Rev. C. Shyne, S. J., of Marquette University, Milwaukee, on methods of giving missions to children, was followed by a resolution to incorporate his teaching in the education of all missionaries under the influence of the conference.

WORCESTER. *Gifts to Holy Cross College.*—The annual meeting of the general alumni association of Holy Cross College was held June 16, 1909, in the college. About 250 members of the alumni were present at the reception and banquet which took place in the college refectory.

It was announced by the Rev. Thomas E. Murphy, S. J., President of the college, that the institution has received a gift of $8000 from John H. Halloran of New York City, with which a scholarship will be founded, to be known as the John H. Halloran scholarship. Mr. Halloran is not an alumnus of Holy Cross, but is a close friend of Father Murphy.

The college has also received a gift of $1000 from the parents of Joseph J. O'Connor of Newburyport, who died while a student in the college. The interest on this sum yearly will be used for a purse to be awarded as a prize in debates by the Philomathic Society.

SCHOLASTICATES. On October 1, 1909, the scholasticates in the United States and Canada had the following number of students:—

	THEOLOGIANS			PHILOSOPHERS					
	Course Long	Course Short	Total	yr. 1st	yr. 2d	yr. 3d	Recol.	Adv. Sc.	Total
Woodstock	53	14	67	27	29	32	3		91
St. Louis	64	18	82	21	15	17		5	62
Montreal	...	...	15	...	...	...			16
Spokane	...	10	10	8	13	6			27
Total	117	42	174	60	57	55	3	5	196

NOVITIATES.—On October 1, 1909, the number of novices, juniors, and tertians in the novitiates of the United States and Canada, was as follows:—

	NOVICES						JUNIORS			TERTIANS
	Scholastics			Brothers						
	1st yr	2d yr	Tot.	1st yr	2d yr	Tot.	1st yr	2d yr	Tot.	
Md.-N. Y.	28	36	64	6	4	10	26	30	56	26
Missouri	38	21	59	9	4	13	20	16	36	23
California	5	13	18	8	2	10	11	8	19	1
New Orleans	8	12	20	...	1	1	7	6	13	0
Canada	13	20	32	12	6	18	7	14	21	1
Total	92	102	194	35	17	52	71	74	145	51

HOME NEWS.—The Ordinations took place on July 28, 29, 30. The first Mass was said on July 31, 1909.

The following were raised to the priesthood:

For the Maryland-New York Province:—George E. Kelly, William F. X. Sullivan, James A. McGivney, James F. Mellyn, John A. Cotter, John F. Fitzpatrick, John G. Coveney, John G. Hacker, Joseph G. Causey, Michael Jessup, Peter Lutz, Thomas F. Graham, Thomas J. Young, Edward J. Sweeny, Benedict J. Smith, Orville D. Brady, Joseph I. Fink, and Thomas A. Emmett.

For the Province of New Orleans:—John M. Salter and Michael McNally.

For the Province of Venice:—S. Snider.

For the Province of Aragon:—Vincent Giménez.

In addition to those who received Major Orders, twenty-four received Minor Orders. Both Major and Minor Orders were conferred by Cardinal Gibbons, in the domestic chapel, at Woodstock, Md.

Faculty for 1909-1910.—Rev. Father Anthony J. Maas, Rector; Father J. A. McEneany, Minister, Procurator; Father J. Daugherty, Spiritual Father; Father A. McDonell, Confessor of Ours; Father W. J. Duane, Prefect of Studies, Morning Dogma; Father H. T. Casten, Evening Dogma; Father H. J. Parker, Short Course; Father H. Papi, Canon Law, Rites; Father W. M. Drum, Scripture, Hebrew; Father T. B. Barrett, Moral; Father J. M. Woods, Ecclesiastical History, Editor WOODSTOCK LETTERS and Educational Review; Father C. V. Lamb, Ethics; Father W. J. Brosnan, Philosophy, third year; Father J. J. Luny, second year; Father R. H. Tierney, first year; Father J. F. Dawson, Astronomy, Geology, Mathematics, third year; Father J. A. Brosnan, Chemistry, Mathematics, first year; Father A. J. Donlon, Physics.

LIST OF OUR DEAD IN NORTH AMERICA

From October 1, 1908, to October 1, 1909.

	Age	Time		Place
Fr. Victor Van der Putten...	63	Oct. 2,	1908	Milwaukee, Wis.
Fr. Joseph Murray.....	35	Oct. 3,	"	Denver, Colo.
Br. Frederick Wenstrup.....	86	Oct. 10,	"	Florissant, Mo.
Mr. Edward J. Shea.....	25	Oct. 15,	"	Denver, Colo.
Br. Dionysius Macken.....	52	Oct. 23,	"	Baltimore, Md.
Fr. Joseph Landry.....	44	Oct. 24,	"	Pendleton, Ore.
Mr. Paul G. Pollard.....	28	Nov. 12,	"	St. Louis, Mo.
Br. Laurence Gangran.....	59	Nov. 27,	"	Los Gatos, Cal.
Br. Edward O'Brien.....	53	Dec. 6,	"	Jamaica, W. I.
Br. Marcellus Girouard.....	33	Jan. 7,	1909	Montreal, Can.
Fr. Henry Boehmer.....	75	Jan. 19,	"	Cleveland, O.
Mr. Herbert B. Voss.....	25	Jan. 19,	"	Florissant, Mo.
Br. Leo Kütter.....	56	Jan. 22,	"	Poughkeepsie, N. Y.
Fr. William O'B. Pardow...	62	Jan. 23,	"	New York, N. Y.
Br. August Burchardt.....	35	Jan. 23,	"	Macon, Ga.
Fr. H. C. Lamy.....	55	Jan. 28,	"	Montreal, Can.
Fr. Dominic Beaudequin....	82	Feb. 10,	"	Mobile, Ala.
Fr. Telesphorus De Masini	87	Feb. 12,	"	San Francisco, Cal.
Br. Emmanuel Celaya.....	46	Mar. 9.	"	Las Vegas, N. M.
Br. Francis Imsand.....	75	Mar. 17,	"	Grand Coteau, La.
Fr. Aemilius Perrig.....	63	Mar. 22,	"	St. Francis Mission, S. D.
Fr. Martin Bischoff.....	67	Mar. 23,	"	Prairie du Chien, Wis.
Br. Charles Bierbuesse.	64	Mar. 28,	"	Buffalo, N. Y.
Br. Lucian D'Agostino.....	81	Apr. 25,	"	Santa Clara, Cal.
Br. Michael Campopiano....	76	May 8,	"	St. Ignatius, Mont.
Fr. William J. Richley.....	54	May 11,	"	Philadelphia, Pa.
Br. James McGlennon.....	49	May 15,	"	Albuquerque, N. M.
Br. Valentine Oser.....	67	May 17,	"	Rochester, Minn.
Fr. Thomas H. Miles.....	78	May 28,	"	St. Louis, Mo.
Fr. Alphonse Baundin.....	76	May 29,	"	Montreal, Can.
Fr. Augustine Langcake....	77	June 16,	"	New York, N. Y.
Mr. Roderick Chisholm.....	34	June 24,	"	White Haven, Pa.
Fr. James J. Conway.....	54	July 11,	"	St. Louis, Mo.
Br. Patrick Smith.....	67	July 25,	"	Keyser Island, Conn.
Mr. George F. Dunn.....	23	July 29,	"	Poughkeepsie, N. Y.
Br. Gaspar Ocrhiena.....	75	Aug. 16,	"	St. Ignatius, Mont.
Br. Patrick Gallagher.....	33	Aug. 25,	"	Keyser Island, Conn.
Fr. William F. Boex.....	55	Aug. 26,	"	St. Louis, Mo.
Fr. Joseph Raby.....	43	Aug. 27,	"	New Orleans, La.
Fr. Leopold Bushart.....	76	Sept. 1,	"	St. Louis, Mo.
Fr. Thomas Sheerin.....	78	Sept. 8,	"	Poughkeepsie, N. Y.
Fr. L. Eugene Ryan.....	45	Sept. 9,	"	White Haven, Pa.
Fr. Ignatius Renaud.....	71	Sept. 30,	"	Philadelphia, Pa.

Requiescant in Pace.

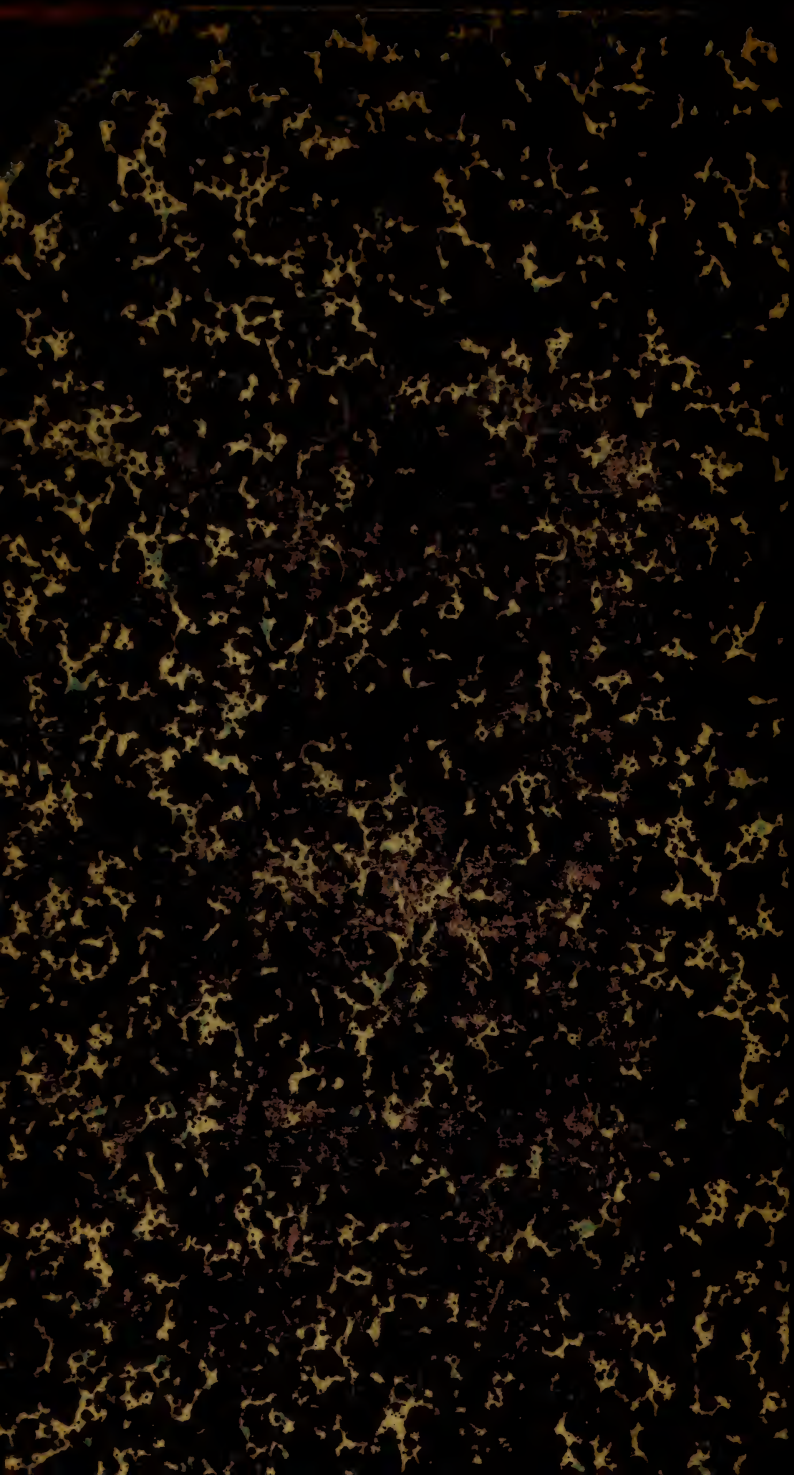
Students in our Colleges in the United States and Canada, Oct. 1, 1909.

	No. of students	Boarders	H. Board.	D. Schol.	A. M. (in course)	College course	Grammar course	Latin Rudim.	Comm.	Preparat.	Augment. Board.	Augment. H. Board.	Augment. D. Schol.	Total Augment.	Augment. Province
Md.-N. Y. Prov.															
Georgetown (1)	216	158	9	49	.....	101	115	.....	.....	.....	13	9	7	29	
Gonzaga	132	.....	.....	132	.....	19	113	.....	.....	.....	.....	.....	31	31	
Fordham (2)	611	225	.....	386	.....	120	247	101	.....	143	8	−2	72	78	
Worcester	441	361	.....	80	.....	358	83	.....	.....	.....	24	−1	4	27	
New York	551	.....	.....	551	.....	131	297	.....	.....	123	.....	.....	1	1	
Baltimore	255	.....	.....	255	.....	43	170	.....	.....	42	.....	.....	55	55	408
Philadelphia	309	.....	.....	309	3	65	130	64	.....	50	.....	.....	4	4	
Boston	765	.....	.....	765	.....	185	580	.....	.....	.....	.....	.....	81	81	
Jersey City	272	.....	.....	272	.....	28	159	.....	.....	.....	.....	.....	32	32	
Canisius	398	.....	.....	398	1	78	296	.....	.....	24	.....	.....	15	15	
Loyola School	44	.....	.....	44	.....	.....	28	.....	.....	16	.....	.....	−5	−5	
Brooklyn	320	.....	.....	320	.....	17	83	110	.....	120	.....	.....	60	60	
Missouri Prov.															
St. Louis (3)	464	.....	.....	464	.....	78	291	93	53	42	.....	.....	33	33	
Cincinnati	357	.....	.....	357	.....	69	253	.....	.....	35	.....	.....	−46	−46	
St. Mary's	433	390	.....	43	.....	60	217	.....	156	.....	14	.....	5	19	
Chicago (4)	630	.....	.....	630	.....	67	440	.....	92	31	.....	.....	35	35	
Detroit	287	.....	.....	287	.....	52	235	.....	.....	.....	.....	.....	30	30	
Omaha (5)	377	.....	.....	377	.....	69	308	.....	.....	.....	.....	.....	11	11	165
Marquette (6)	342	.....	.....	342	.....	37	233	.....	48	24	.....	.....	−18	−18	
Toledo (7)	220	.....	.....	220	.....	30	143	.....	47	.....	.....	.....	−17	−17	
Cleveland	361	.....	.....	361	.....	51	286	.....	.....	24	.....	.....	31	31	
Prairie du Chien	218	218	.....	.....	.....	26	143	.....	30	19	87	.....	.....	87	
N. Orleans Prov.															
Spring Hill	221	221	.....	.....	.....	50	53	.....	101	17	11	.....	.....	11	
N. Orle. (Im Conc.)	347	.....	.....	347	.....	45	49	21	83	149	.....	.....	19	19	
N. Orle. (Loyola)	60	.....	.....	60	.....	10	50	.....	.....	.....	.....	.....	60	60	
Galveston	116	.....	.....	116	.....	9	62	23	.....	22	.....	.....	31	31	126
Augusta	104	.....	.....	104	.....	8	34	.....	.....	62	.....	.....	5	5	
Canada Prov.															
Montreal (S. Mary's)	420	210	49	161	.....	97	138	105	.....	90	26	14	17	57	
St. Boniface	272	123	16	133	.....	60	24	35	38	115	22	−19	−11	−8	51
Montreal (Loyola)	233	80	22	131	.....	58	72	42	.....	61	−10	−6	18	2	
Cal.-R. Mt. Prov.															
San Francisco	342	.....	.....	342	1	37	118	60	.....	126	.....	.....	28	28	
Spokane	510	225	16	269	.....	127	96	.....	128	143	50	3	49	102	
Seattle	224	.....	.....	224	.....	39	51	28	.....	106	.....	.....	14	14	144
N. Mexico Miss.															
Denver	183	97	5	81	.....	44	56	60	.....	18	−6	5	2	1	1
TOTAL	11035	2308	117	8610	5	2268	5653	742	776	1602	239	3	653	895	895

	Law.	Medical.	Dental.	Pharmacy.	Engineering.	Total.
(1)	524	111	81	.....	.....	716
(2)	207	68	.....	.....	.....	275
(3)	167	246	144	.....	.....	705
(4)	50	83	.....	.....	.....	133
(5)	82	196	70	75	.....	423
(6)	150	209	107	52	61	579
(7)	26	.....	.....	.....	.....	26

College Total ..... 11035 University Total 2857

Grand Total 13892

Ministeria Spiritualia Prov. Maryland.—Neo-Eboracensis, a die 1ª Jul. 1908 ad diem 1ᵐ Jul. 1909

DOMICILIA	Baptizati	Conversi	Confess.	Commun.	Matrim. benedic.	Matrim. revalid.	Extrem. Unction.	Catecheses	Parati ad 1am Com.	Parati ad Confirm.	Exhortationes	Conciones	Exerc. Spir. Sacerd.	Exerc. Spir. Relig.	Exerc. Spir. Stud.	Exerc. Spir. priv.	Mission. (quot hebd.)	Novenæ	Tridua	Visit. Nosoc.	Visit. Carcer.	Visit. Infirm.	Sodalitates	Sodales	Fodus SS. Cordis	Pueri in schol. paroch.	Puell. in schol. paroch	Schol. Domin.
BALTIMORE	70	54	55461	49000	31	9	43	335	239	.....	560	166	2	7	3	.....	1	10	7	134	365	1188	4	480	4756	.....	.....	380
BOSTON COLLEGE	87	33	114729	142000	5	3	420	573	151	80	850	560	1	13	10	7	13	8	5	2851	5	4627	15	2110	10000	.....	.....	400
" St. Mary's	119	16	46893	26423	13	.....	367	20	68	.....	565	266	...	.....	...	.....	.....	4	.....	776	... ..	426	7	1304	2300	269	320	642
" Holy Trinity	141	.....	28823	13000	43	6	82	730	81	.....	215	78	...	.....	...	.....	.....	2	.....	16	2	380	.....	1245	1065	232	242	200
BOWIE	72	6	4743	4300	18	.....	15	95	73	.....	92	91	...	.....	...	.....	.....	...	.....	.....	.....	74	.....	.....	.....	.....	.....	190
BROOKLYN	41	7	11078	2372	9	.....	10	16	33	44	225	124	..	.....	...	.....	.....	...	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
BUFFALO, CANISIUS	165	47	88194	82096	64	6	158	986	163	120	530	354	...	12	2	.....	4	...	11	496	60	1557	9	1648	350	149	169	.....
" St. ANN'S	293	10	59884	69750	69	4	214	1098	222	234	122	148	...	3	...	.....	1	5	.....	119	.....	1621	6	3000	1736	802	759	462
GEORGETOWN COLLEGE	14	7	19585	45698	.....	1	38	71	60	26	142	130	...	9	...	.....	.....	3	6	368	.....	75	1	63	200	.....	.....	.....
" Holy Trinity	118	5	17260	22799	24	.....	114	159	94	.....	187	120	...	.....	...	.....	.....	4	.....	280	10	1041	2	860	800	180	114	496
JAMAICA MISSION	2728	372	71291	88350	166	1	897	1068	591	464	1250	608	...	4	2	.....	10	3	5	510	249	729	19	1624	3255	1736	1930	1538
JERSEY CITY	264	58	74795	71460	94	8	169	335	359	319	631	174	...	4	1	.....	4	14	9	72	4	1047	9	933	2400	462	489	835
LEONARDTOWN	278	11	22490	26320	65	.....	160	230	239	.....	255	343	...	.....	...	.....	4	5	7	10	12	380	8	1136	2050	.....	.....	800
MISSIONARIES	.....	573	234918	411108	.....	155	.....	552	991	1917	3336	1134	2	17	11	2	131	...	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
NEW YORK, St. Francis Xavier's	352	102	142571	238312	94	9	2537	392	355	393	1013	516	4	21	4	1	1	1	14	2590	245	2885	8	1436	13840	610	640	227
" Fordham	18	90	28576	18619	4	3	924	1391	124	33	419	219	...	6	1	.....	.....	...	11	126	27	19	5	320	550	.....	.....	55
" St. Ignatius Loyola's	253	47	72168	106273	146	.....	190	100	213	207	505	141	...	13	...	.....	.....	3	10	75	.....	1521	10	2858	4000	350	500	300
" B.V.M. Lauretanæ	718	4	33220	78000	144	.....	80	190	205	.....	200	185	...	2	...	.....	1	6	7	11	16	850	8	1705	1050	330	310	850
" Kohlmann Hall	6	2	6000	20000	.....	.....	5	10	.....	.....	170	185	7	4	8	1	3	...	13	.....	.....	.....	.....	.....	.....	.....	.....	.....
" "America"	2	2	360	306	.....	.....	.....	.....	.....	.....	8	11	...	.....	.....	.....	.....	.....	.....	27	.....	4	.....	.....	.....	.....	.....	.....
PHILADELPHIA, Gesù	218	53	113742	139000	67	4	441	258	170	12	431	212	...	8	...	.....	1	4	7	662	143	618	9	1852	9500	512	520	1168
" St. Joseph's	162	28	36658	22728	17	2	66	225	70	8	324	129	...	5	...	.....	.....	3	1	172	.....	253	6	955	3292	144	207	175
ST. ANDREW'S, POUGHKEEPSIE	27	5	20659	85704	3	1	50	89	12	.....	246	46	2	4	...	71	.....	...	2	695	12	198	.....	.....	200	.....	.....	.....
ST. INIGO'S	122	3	5825	5640	15	.....	40	.....	62	.....	28	182	...	.....	...	.....	.....	...	.....	.....	.....	.....	1	25	600	.....	.....	.....
ST. THOMAS'	170	21	4500	4350	17	2	48	125	35	.....	140	105	...	.....	...	.....	.....	2	.....	6	12	154	2	200	520	.....	.....	160
WASHINGTON	347	66	82542	98672	74	26	185	400	380	11	615	248	2	11	2	.....	4	4	9	264	.....	1900	5	2653	5800	550	600	400
WOODSTOCK	17	4	21850	64137	4	1	11	8	19	50	210	151	2	16	10	6	3	...	6	11	.. ...	368	3	120	36	.....	.....	152
WORCESTER	12	.....	14570	19080	1	1	1	250	.....	.....	210	130	...	14	1	.....	.....	3	7	46	.....	10	5	190	355	.....	.....	.....
SUMMA	6814	1626	1433385	1955497	1187	242	7235	9706	5000	3918	13479	6756	22	173	55	88	181	84	137	10317	1162	21925	142	26717	68655	6326	6800	9430